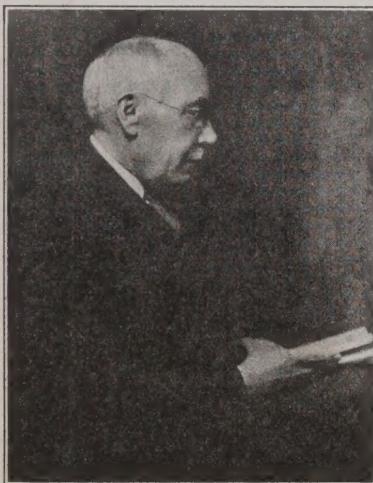


REFORMED CHURCH MESSENGER



Dr. Richard Conrad Schiedt, beloved Professor Emeritus of Franklin and Marshall College, whose 75th birthday was celebrated Sept. 21.

Thou dost love beauty,
O Lord!
Else hadst Thou not made
These mountains.
Let me lose myself

First Church, Shelby, O., which celebrated its 82nd anniversary and Harvest Home service, and Rev. David J. W. Noll, pastor.



A Mother's Prayer

When you were but a wee small thing, my Dear,
I watched your faltering feet—timid, unsure—
And with your tiny hand in mine secure
I led you gently where the paths were clear.
You leaned upon me hard, and when I tried
To give you confidence to walk away,
You clung so tightly, begged so hard to stay
With Mother; and one time you even cried!

The years have sped away, as years will do,
And you to sweet young womanhood have grown;
Forgotten all the helplessness once known,
You walk so confidently paths all new,
And lean no more on Mother. . . . Oh, I pray
That God will take my place, and guard your way!

Grace Harner Poffenberger

Beauty

A PRAYER

In their lights and shadows,
And in their great silences
Feel I am lost
In Thee. Amen.
Addison H. Groff



Church Paper Day

appointed by our General Synod—will be

*Sunday,
October 21*

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your Church?

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into the homes of the
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the cause of Christ and
to the welfare of your
country.

We count on you!

ONE BOOK A WEEK

FOLLOWERS IN THE WAY

There has just come from the pen of Rev. H. F. B. Mackay, Prebendary of St. Paul's Cathedral, London, a collection of short biographical sketches called "Followers in the Way" (The Macmillan Company), which is unique in two or three ways. Dr. Mackay is well known as a gifted biographical preacher. As Vicar of All Saints, Margaret St., he often takes some character of history and makes him live for the young people in a short afternoon sermon. As he draws the picture of these men he makes them come to life again and paints the background against which the lives were lived. He often chooses men who are not so popularly known, who are not famous for any great achievement, but who from some obscure corner of the world had some particular thing to contribute to either the thought or the life of the world. He has a genius for finding these men.

The first four characters in this book, for instance, what are they but names to most of us: Gaius, Demas, Diotrephe, and Antipas? Gaius is the best known of these, but he is hardly known. Dr. Mackay holds him up here and shows us a head of a household which when the pagan world beat up against the Church and threatened to overwhelm it and the former converts began to go back on it, kept open house so that never did the Church lack a home. He shows us the picture of "The Elder, the well-beloved Gaius whom I love in the Truth." Gaius did nothing but keep his house open, show hospitality, a household witnessing for the truth amidst an apostate time.

The next character is that of Demas whom St. Paul mentions several times. But he mentions him always as a failure: "Demas hath forsaken me, having loved this present world, and is departed from

me to Thessalonica." He had been one of St. Paul's chief helpers. Paul had several "messengers", those who helped him communicate with the different Churches. Again, Paul contrasts him with Luke: "Demas forsook me; only Luke is with me." But Demas fell. He was a man who fell under the temptation which besets almost every man, the temptation to "give up". He gave up. He could not stand it any longer. Here then, we have a man picked out because he was a failure. He tried and tried, but at last he shook his head and said, "It is too much for me." He might have been one of those of whom Jesus said: "Surely ye also will not go away."

We turn to Diotrephe next. Here we have a man who heads a faction within the Church. He never leaves the Church. The Church was rent with controversies, but they were all between Apostolic Christianity and other forms Christianity had assumed. Diotrephe is a man of false ambition within the Church's circle. He was a man of ability, position, means, not a slacker, an ardent member of the Church among heathen surroundings. He was trying to gain the leadership, but he was leading it in a spirit alien from Christ. He had attacked the established Church. He defied the authorities. It was a case of not sinking one's own personality for the common good.

Antipas was the martyr. The martyr is one who perseveres to the end regardless of consequences. This is about all we are told of him. But Dr. Mackay has reconstructed his life perfectly. He has done this with all four of these characters. Insignificant, he has made them of world significance. He has taken each one of these men and made them alive, full of meaning for history.

We now turn to well-known characters

in history—Constantine, St. John Chrysostom, St. Edward the Confessor, St. Thomas of Canterbury. Dr. Mackay does not endeavor to sketch these great lives in full. One cannot in ten pages. But he has picked out the one characteristic of each man that marks him off from the rest of the world and he has given us the one contribution he has made to history. The interesting thing is that he has done this so well. He has really made the salient feature stand out. He has made us see as we never have had it done for us before.

Four characters remain. There is first Blessed Thomas More. Here we have the beautiful Christian family and home life. Here we are shown how being a Christian and being a humanist, in the true sense of that word,—human, an interest in everything in God's world, fond of flowers, children, dogs, cats. Here we see how one can be a great scholar and at the same time interested in every little common thing of life. St. Francis de Sales is the man of the world and yet one who is a saint. Rich, with castles, libraries, art galleries, yet mixing freely with the masses. John Coleridge Patterson, the Missionary Bishop of New Zealand, walks across the pages and we follow one of the modern saints who was killed by the natives. Finally we have Hurrell Froude. Not many have even heard the name of Hurrell Froude. Keble, Pusey, Newman—these names stand out in the Oxford Movement. But Froude really was the quiet power behind it. Nothing is truer than Froude's remark: "If I have done nothing but bring Keble and Newman together, I have done enough." The whole history of the Anglican Church was changed by introducing one man to another. Well, this is a perfectly fascinating book.

—Frederick Lynch

"Weighed in the Balance"

One evening recently there were gathered together the usual assembly of kindred spirits which frequent that small-town mecca for discussion groups, the typical country store. As the evening and the loquacious powers of the company advanced apace, naturally the depression came in for the usual conversational innings. While all institutions of society were being weighed in the balance and found wanting, one of the most intelligent of the group cast this pertinent query into the ring: "Why is the Church so weak and powerless in this time of crisis?"

That small-town Solon expressed a real problem, one which should be the vital concern of both lay-members and clergy of every denomination, for that problem is inextricably bound up with the continued existence of the Church as such. Expressed by an average, thoughtful, American citizen, it shows that the Church must closely examine herself and attempt some answer to this question or beware of her future. She is indeed being weighed in the balance at every cross-roads where two or three are gathered together. "Why is the Church being found wanting?"

Let us try to answer this question, using our own denomination as a guide. What we find amiss in our own Church will probably be true of the Church as a whole. It seems to me as I survey the so-called important projects of our own Church today, that we are like Martha of old, "concerned with many things," and unlike

Mary, we have failed to choose that "better part." And are these many things really concerned with spiritual welfare? Does the Church with her many projects offer any real solution to the social problems of the teeming millions caught in the maelstrom of black economic despair? We have seemingly forgotten that spiritual welfare is inseparably bound up with social and economic welfare. We seem blinded to the real issues at stake, and are not putting first things first. Are we not like the dear old lady who read the Bible to the tramp at her door seeking a meal? Would that we were more concerned with the Bible itself, however, and less with these other manifold interests.

We pride ourselves on our zeal for new systems and methods of Religious Education, but are we as much concerned with the development of a really vital religion in the lives of our children as we are in developing proper methods of teaching that religion? In the great welter of committee meetings and conferences necessitated by the system we have so proudly evolved, do we not put the educational cart before the horse? I wonder whether we have not lost sight of the real educational purpose in our desire to perfect methods. I wonder whether we have not confused the means with the end in view. It seems to me if we were most concerned with the end in itself, much of the elaborate detail connected with methods of teaching would take care of itself. We

are wasting much good energy in laying stress on the wrong things. It is not the tower which is important, it is the foundation. So if we continue to concern ourselves too much with a system, we shall after while find the purpose of that system usurped by the system itself. In spite of our elaborate plans, our youth may then go out from the Church untrained in the art of real Christian living. Too much method is as bad as too little; the results are almost identical.

We hear much talk of the need for more ritualistic services in our Churches. A highly ritualistic service, 'tis said, inspires one on to God's very throne. But do despairing men want a God on a throne? A ritualistic God is too formal to offer to disillusioned mortals who need a real God now as never before, even though they may not realize such need. They need a God Who is ever near them, to Whom they may cry aloud in their distress, and Who will always have pity and mercy on them. That kind of a God needs no ritual to bring Him close to men. The effect of over-emphasis on ritual seems to be that people must have ritual after a time to approach God at all. It isolates God on a throne, and such a God today is useless. The present tendency to over-emphasize ritual threatens the Church service with degeneracy into mere formalism. Under the spell of ritualistic symbols, our souls are apt to be lulled into smug complacency.

(Continued on Page 20)

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EDITORIAL

GOD

It was a night in late summer. Lazily our little skiff drifted whither the kindly breezes would have her go. No sound disturbed the stillness of the night save the rhythmical "plash", "plash" of the water against her side and the occasional "chug" of an outboard motor in the distance. Nor did we speak. In those moments words would have been leaking vessels indeed for the conveyance of the emotion that filled our hearts. Across the water from the north-east, leading directly to our little boat, lay a path of shimmering light. Unseen by us, the moon had pushed her way above the low-lying hills that skirted the lake; and now, caught in the silent beauty that enveloped us, we yielded ourselves to the wonder of it.

God was very near to us that night on the lake. His foot-prints were seen in that path of soft light, and His voice spoke out of the beauteous wonder of the night.

Truly, it is the fool who hath said, "There is no God." —L. C. T. MILLER.

AN INSPIRING SPOT

We have just paid another visit to Mercersburg Academy. If you have never been there, you should certainly plan to go. Never have we seen that lovely campus look more beautiful. Extensive improvements are being made constantly by those who have an eye and a soul for beauty, and the frequent rains of recent weeks have helped to provide a scene which is a genuine feast for the eyes and the heart. Everything looks so clean and well kept—it is all a great credit to those who share in the responsibility. It was fine to see about 100 more boys than have been visible in the last two years—a group of manly, upstanding youths. Just to see them warms the heart and gives one new courage and faith for the future of our country.

One listens again to the entrancing music of the carillon of bells and attends the unforgettable worship hour in that magnificent chapel which crowns the hill, and impressions are made which cannot be described in words. To hear the boys of Mercersburg sing the grand old Mercersburg Hymn, "Jesus, I Live to Thee," or the majestic Crusader's Hymn and other gems of Christian hymnody, is in itself a benediction.

Have you never visited Mercersburg? Make up your mind to go there soon.

A YELLOW STREAK

Having just returned from a meeting of one of the judicatories of our Church and having the feeling that I have been "yellow" to my own sense of justice, when I should have spoken against a movement "to grab for their friends" on the part of the older, the more educated and tried in the ways of the Church—when they saw an opportunity that arose out of the graciousness of that judicatory to help a fellow minister in distress. I began to wonder just how far that "yellow" could be traced in my work and the work of my fellow ministers. I excused myself by saying that I remained silent out of respect for fellow ministers and laymen who had more authority than myself. But upon analysis, I find that this was not the case. It was fear on my part for my standing in that organization of which I am a member; and I am sure from such remarks as, "What's the use?" or "It's politics," on the part of my fellow members, that they feared the same thing.

I am afraid that, too often, we excuse our own fears, our own selfish interests, with such remarks. We have done it so much that we have the people in the pews of our Churches doing the same thing. We have problems in our communities and nation, on which we as ministers should express ourselves boldly, but because we fear that it may strain our relationship with our people to speak the truth, we speak feebly or keep silent and leave them in ignorance of the facts, so that in their ignorance they will continue in the support of their pastor. We remember that "we must live," and like the disciples of old we begin to worry about the morrow. We proclaim duty, but we forget to live our faith.

Lord Jesus, give us strength and courage,
Give us a new sense of our task,
So that, serving Thee, we may not fear,
But speak as prophets to our age. —N.B.

"SOLOMON ASSAILS MOSES"

This was the headline in a recent issue of the *New York Times*. We rubbed our eyes and passed our fingers through the few remaining hairs on our head. Were we back in Old Testament days? If so, how could Solomon be guilty of assailing his honored ancestor? But when we woke up, we discovered that it was an article about current politics.

New York is well blessed with the chosen people, its leading city having far more Jews than any other city on earth, and in the Empire State a situation exists today which might well give a serious headache to Brother Hitler, if there were anything that he could do about it, for in New York the candidates of the three leading political parties, Mr. Solomon for the Socialists, Mr. Moses for the Republicans and Mr. Lehman for the Democrats, are all accredited members of the chosen people, and so far as we know, are all good American citizens of whom the State and the nation can be proud.

* * *

ADEQUATE CARE OF OUR MINISTERS

The Board of Ministerial Relief has a most important function to perform in our denomination. It cares for the aged and also the invalid pastors of our Church to as full an extent as the Church will permit it to do. The work that can be done by this department, as well as any other department of our denomination, is determined by the resources which our membership places in its hands. Surely we do not want the men who have served the Church to be in want of the necessities of life, but if we did not see that this work is supported we can not blame the members of the Board for granting inadequate support. The responsibility falls upon each member of our denomination.

It has often been said that the pastors should be saving and lay up sufficient funds from their salaries to care for themselves in their old age, or during the time of their disability. When each congregation can assume a sufficient sum for its pastor's salary, that will provide for the creature comforts and also enable him to "lay up by him in store," then the work of this Board will not be necessary any more. All of us know that there are congregations that are giving their pastor a salary just as large as they possibly can, but which is far from sufficient to cover all of life's essentials. Therefore the word of Saint Paul, "Bear ye one another's burdens," is directed to the Church at large, and the Board of Ministerial Relief comes into action to disperse that portion of the benevolent funds of our Church for Sustentation and Ministerial Relief checks. In the past, the work of this Board has dispelled to some degree the clouds of worry for many an aged and disabled pastor or their widow, and may we soon be able as a denomination to care adequately for them.

—HELEN M. NOTT.

* * *

THE "QUEEN MARY"

While 250,000 people looked on, the Queen of England christened the new giant Cunard-White Star passenger ship that cost many millions of dollars. This new giant, we are told, is 1,018 feet long, of 73,000 tons, and has sufficient electrical energy to take care of a city of 150,000 people. It is said that a single one of her numerous life-boats, propelled by Diesel engines, managed by one man, and which can be lowered in a few seconds, will carry more persons than were carried by the first Cunard steamer, Britannia, when she first came to New York in 1840, 94 years ago. In his address at the christening of the *Queen Mary*, King George felicitously expressed the hope that this great ship would always be a messenger of peace and good will, and that she might be greatly used to bring a larger understanding and truer co-operation between the two great English-speaking nations of the world. In this prayer we may well join with all our hearts.

A somewhat cynical journalist, commenting on this new maritime achievement, says: "Now watch Mussolini and Hitler try to beat it. This country will not try, because we are too busy trying to keep the richest nation in the world from going to the poorhouse." Well, we might as well confess also that as a people we have not been quite as successful as some other countries in our exploits which have to do with "going to sea in ships".

* * *

"THE PRESBYTERIAN TRIBUNE"

This new journal of a forward-looking Presbyterianism has made its appearance with the issue of October 4th, with Dr. Edmund B. Chaffee as its Editor and James V. Clarke as Managing Editor. It is designed to continue and fulfill

that admirable weekly, *The Presbyterian Advance*, late of Nashville, Tenn., so long edited by Dr. James E. Clarke, well-beloved veteran of the religious press, who becomes a regular contributor to the new paper and is called "the Editor Afield."

The *New York Christian Advocate* truly says that a "birth" in the religious press family is indeed a welcome novelty, "after so many deaths and mergers, which were funerals in disguise." It is altogether fitting, however, that the metropolis of our country, which has had no local representative organ of Presbyterianism for nearly a decade, should now have such a promising representative as this, published by Presbyterian Colleagues, Inc., at the Educational Building, 70 Fifth Ave., New York City. We looked forward with great eagerness to the publication of this new journal, which will be issued bi-weekly at \$2.50 a year, and its excellent first issue, both in content and appearance, certainly augurs well for the future. We can count upon the *Presbyterian Tribune* to be open-minded, warm-hearted, courageous and constructive. It is the sort of journal of which we cannot have too many to represent and express the genius of present-day American Protestantism. It is true that it requires extraordinary faith and bravery to start a religious newspaper in days such as these. God bless *The Presbyterian Tribune* and all who are associated with it!

* * *

TIMELY WORDS

In *The Australian Christian* for July 12, there appears an address to the Churches of Australia in behalf of the ministers of the Gospel. It is so fine a statement of the situation and applies so utterly to our American congregations that it deserves to be widely copied. This plea, which we hope will reach many hearts, is as follows:

"May we be allowed to make a strong and affectionate appeal to the Churches, in the returning days of prosperity, to make sure that the preacher and his needs are remembered? Let none be able to say that the Church of God was the first to reduce allowances when difficult days came and the last to increase when brighter days appeared. It may not unreasonably be suspected that many professed Christians too lightly considered that their economies in a time of stress should be made in connection with Church contributions. Personally, we more than doubt if there were the need for all the drastic reductions made in the maintenance of our evangelistic work at home and abroad." There are many outside of Australia who have similar doubts.

* * *

THEY BELONG TOGETHER

Dean Inge, who has just retired from active service in the Christian ministry, is able to express himself with old time vigor. The other day he said that the doctrine that "Christianity is a guide for private conduct only is purely detestable; and if generally followed, it would turn the civilized world into a hell."

Is it not amazing after all the experience of centuries that so many special interests should continue to promulgate the idea that religion has little or nothing to do with our social conduct, when the entire teaching of the Scripture from one end to the other should make it clear that it is not a case of either . . . or", but of "both . . . and"? "This ought ye to have done, and not to have left the other undone"—so did the Great Teacher dispose of this great ethical problem.

Religion is both perpendicular and vertical. It brings the two fundamental Commandments, "Love God" and "Love your neighbor." It is a very old but very foolish and perilous scheme to set evangelism and religious education in antagonism to each other, when they are intended to be allies and not opponents, and are designed of God to complement each other at every point. It cannot be repeated too often that they are like the two handles of a galvanic battery, and you cannot feel the thrill of the divine love and grace unless you grasp both. Individual regeneration and social salvation belong together in a full-orbed religion.

SOWING THE GOOD SEED

Yes, there is a fine spirit of co-operation. The inquiries as well as the assurances which have reached the office of our Circulation Manager indicate a larger measure of participation in Church Paper Day than ever before. Be sure and tell us you have "joined the crowd" of loyal and progressive congregations who realize the importance of getting more of our Church publications into the homes of our people. As a friend of the MESSENGER, you will be glad to help us sow the good seed of the Kingdom.

* * *

WHAT SHALL WE PREACH?

That is a very important question and deeply concerns every minister of the gospel, and it may be answered categorically in a single word; beyond question, the minister of the gospel should preach the gospel! However, that one word is not so readily or simply defined. It would probably be universally agreed that the gospel is the record of Jesus' life and teachings as found in the four "gospels". A still wider definition would include the other books of the New Testament; they may be regarded as authoritative commentaries on the four gospels. A still wider definition would comprise all Biblical teaching, and obviously that gives us an answer to our interrogatory that is exceedingly comprehensive.

It would seem that many of the preachers of the present day are departing almost entirely from the consideration of the old time doctrines—those that are strictly Biblical, such as personal salvation, future rewards and punishments—and proclaiming what is termed a "social gospel" almost exclusively. Undoubtedly this so-called "social gospel" is Biblical, is included in the teachings of Jesus; and there is much in support of such a gospel in the Old Testament. Both the life and the utterances of Jesus proclaim such a gospel. The second great commandment, as enunciated by Him, comprises it in a nutshell—"Thou shalt love thy neighbor as thyself!" The preacher who fails to stress this commandment again and again and with tremendous emphasis manifestly fails to fulfill his trust as a minister; but while he is putting due emphasis on the need and duty of neighborliness, is he not also to stress the momentousness of the first great commandment? Jesus did not put that commandment first carelessly; it is first in importance. Is it not desirable that we should hear from the pulpit sincere teaching concerning God, His being and character, and our relations to Him, and our duty to love and serve Him? What a fine thing it would be if our preachers would give us a serious exposition of that magnificent fourth chapter of John! Faithful instruction as to God's character and wisdom and righteousness and gracious care of His children would not only awaken and deepen our love for Him, but would also kindle our love for our fellowmen.

It is profoundly true that a proper conception of the character of God—and we get that by study of and communion with Jesus—together with the resultant love for Him awakened by such understanding will at the same time, and for the same reason, inspire in us love for our neighbor. If a man say that he loveth God and hateth his brother, he is a liar! Love for our neighbor is a corollary of our love for God. Love for God is the primary duty—the vastly more important duty—that out of which love for one another springs. Love for one's neighbor that does not find its ultimate source in love for God is quite sure to be a bloodless thing, of short life, and little worth.

The recent utterance of Chief Justice Hughes, a paragraph from which found place in the MESSENGER not long since, is timely and worthy of careful consideration by some of our rather flighty young ministers. It is all very well to preach a "social gospel", but not to the exclusion of the larger gospel. It appears to one old minister that some of the younger preachers have sailed beyond the Star! It is perfectly right to tithe "mint, anise and cummin," but not to the neglect of the weightier things—the loving of God and the walking in His ways. What, then, shall we preach? It is an adequate answer to that inquiry, that we preach "Jesus Christ and Him crucified." To preach Jesus Christ is to set forth with eloquence and power His great life and His matchless teachings, and to preach Him

crucified is so to proclaim His sacrificial death on the cross that men will come penitently to the altars of the Church inquiring what they must do to be saved! How many of the troubous problems of the times would find an easy solution if we could have more of such preaching!

—G. S. R.

* * *

"BLESSED SAVIOUR, THEE I LOVE"

Our Memory Hymn for November was written by the Rev. George Duffield, Jr., D.D., who was the son of the Rev. George Duffield, many years a pastor in Detroit, Mich. Our author was the father of the Rev. Samuel W. Duffield, the author of "English Hymns." This family of three generations has become quite famous in hymnology. "Stand Up! Stand Up for Jesus," was also written by the author of our Memory Hymn. He was born at Carlisle, Pa., Sept. 12, 1818, and after nearly half a century of fruitful ministry, died in Bloomfield, N. J., July 6, 1888. Our Memory Hymn breathes, through its 3 stanzas, the spirit of worship and adoration. It is indeed a declaration of loyalty, faith and consecration. If we make it in very truth our Memory Hymn, it will become our personal declaration of faith and consecration. The tune "Greatorex" was composed by Chester G. Allen.

—A. M. S..

* * *

THE GOLDEN RULE

One day a student came to me with the startling statement that the Golden Rule is not Christian. He went on to explain that, "Do unto others as you would have them do unto you," leaves out much that is to be desired in Christian conduct. An extreme individualist with the laissez faire philosophy of life, and there are too many of them at the present time, can go through life, living and letting live; he can keep the ethical half of the Ten Commandments without injuring his neighbor and at the same time require his neighbor to let him alone. The Old Testament Jews could live in the world with other nations with no desire in their heart to do anything for them. A great many of us do not desire help from our neighbors, sometimes our pride prevents them from doing favors or kindnesses. I know an old lady, a faithful Church member, who will accept aid from nobody. Applying the Golden Rule to her case literally, she will help no one because she does not ask aid for herself. Here is the great danger of riches that makes it difficult for a rich man to enter into the Kingdom of Heaven. The rich man has come to depend upon his riches that he himself has earned and now possesses, so that he has no need for his fellowmen to serve him out of pure good will as the only motive. To complete the circle, he never needs a favor; therefore he never does a favor. He does unto others as he would have them do unto him, namely, he does nothing for them. Self-sufficient people are very poor companions, and at the same time cannot understand why nobody likes them or why they have few friends.

"Do unto others as you would have God do unto you." Your God is your power that you believe controls your destiny; you give God first place in your list of values. Even the rich man who makes money his god expects his money to care for him in his old age. He cares for his money because he expects it to care for him. The Christian doctrine of grace is built upon the concept that God has done more for us than we can ever do for Him; He has given us more than justice, He has been more merciful than we deserve, therefore, we must do more for others than they can do for us. We must give them justice plus. If God created us in His own image, His likeness will be seen in His children. This conception throws the Go'den Rule back into one's relation with God. This knowledge of God in his dealing with each one of us is the only dynamic that impels us into Christian service.

If the Christian leaders and Church members of today would become God-centered rather than man-centered, if they would seek to know God by a more thorough search into the wisdom with which He is revealed in the Scriptures, they would not need to become panicky over the threat of capitalism, socialism, fascism, and communism. We have

studied "others", we have magnified "others" in our philosophies and in our sociology. Now let us seek the will of God, let us magnify God as our guide in our social relations. Christians look to God to care for them, to be merciful to them, and to save them for life in His eternal

home. This desire impels them to care for, to be merciful to, and to seek to save their fellowmen. "Do unto others as you would have God do unto you"—that is the Christian Golden Rule.

—D. E. F.

Catawba College

The Thoughts of Justus Timberline

On Losing One's Shine

Last month I went to one of our Church's regional assemblies, and, as usual, kept my eyes open part of the time.

Among the parked cars about the Church two ancient Fords—Model T, I think the type is called—caught my eye, and for the very good reason that they did not look ancient.

They were not shiny, like the new cars along the block; but they were clean, undented, whole, and, if you get what I mean, friendly.

Two Christian families had come to the gathering in those venerable vehicles. They were family cars.

Never having cared about betting, I shan't begin now. But a betting man could safely offer a hundred to one that those cars were never parked in front of beer parlors, dance halls, race tracks and such-like places.

Of course I've seen Model T's in front of beer and liquor places, but they were different—battered, ragged wrecks that the junk man would refuse to look at through a telescope.

What's the point? Why, that when a Model T has been going to Church and Sunday School all its life, it survives in decency and self-respect to a good old age.

Another point, for good measure: such a car in front of a Christian Church never looks out of place, as it certainly would in front of a night club.

When we Church people are poor, as so many of us are, we know one place where, in spite of some exceptions, our lack of money won't make us unwelcome visitors.

Our Biggest Job with the Movies

You won't misunderstand me when I say that some of the present fuss over the movies seems to me like worrying at the wrong end of the trouble.

I hate the vile movies, and — in the proper scriptural sense—I hate their makers and distributors. I'm heart and soul with the movement for better movies.

But, brethren and sisters, let's not put Hollywood on the spot and ourselves expect to escape blameless.

The picture makers know something that we don't always think about. They know to the last nickel how many customers a picture brings into the box office.

They know that a fat actress with a line of off-color talk and stage business can "pack 'em in"; and that the kind of picture you and I like best is often shown to half-empty houses.

Fact is, with all our millions of people who want and will patronize different pictures, this country has more millions who cheerfully pay for the pictures they are getting now.

Why? Well, one reason is that these people have fewer interests in life than you have, which means that they use their heads more for hat-holders and less for brain-containers. They don't like a picture which would make them think, if they could think.

Another reason is that when we Church people try to compete with the commercial movies we do such a poor job, expecting that the public will take our good intentions as an offset to our highly amateur screen-work.

And a third reason is that never, until now, have the Church and synagogue people been willing to go to any personal trouble in order to get results.

We've begun to do that, this year, and



already we've thrown the biggest scare into Hollywood since the days of the Arbuckle debauchery. I hope we can keep the scare working.

But it won't be enough, even if we all sign up, and all stick to our pledges.

We've got a still harder job to tackle. Our own families have to be educated up to standards of at least moderate decency—and artistry.

That means more than taking the folks to none but decent pictures. It has to do with the books and magazines in our homes, and with the stuff we hear on the radio, to say nothing of the people we associate with.

It's a big job, friends and countrymen. We can make Hollywood pay attention to our protests against the bad; we've done that in these recent months.

But scaring Hollywood is fairly easy; how to encourage Hollywood, for our own homes' sakes—as my Latin teacher used to say, *hic opus*, which, if I remember, means "that's some job."

Who Are the Great Givers?

I see that Nicholas Murray Butler, who regrets so many other things, is regretting now that "the time of generous giving has passed."

He was thinking about the fortunes that made possible those gifts to Columbia University and other big philanthropies which have swelled their endowments.

I can see that big giving is falling off, but I don't agree that it is because the people of big incomes have given all they can.

FACE THE FACTS

Bravely face facts,
Don't run away.
Or they may face you
Some other day.

Meet every problem
With a stout heart;
Seek a solution,
Fill your own part.

Life is for labor,
Service and play;
Give in full measure,
Do well today.

Don't dodge your duty,
Be a real man,
Meet every question,
Know that you can.

Bravely face facts,
Don't run away,
Or they may face you
Some other day.

Grenville Kleiser.

The figures show otherwise. If you pay income tax, you are allowed to deduct from your taxable income up to fifteen per cent of the total, provided you gave it for philanthropy, religion, education, etc.

All right; in the year of the biggest incomes, 1929, a million people, plus, listed their giving to such causes. So far from exhausting their privilege, they listed one and nine-tenths per cent. They could have given eight dollars, where they gave one.

Remember, these were the people with taxable incomes. They gave a good deal less than half of what was used in that year for religious and benevolent purposes.

Who gave the rest? Don't be silly. The people who have always done it.

In my lifetime I've known of hundreds of tithers, for example. With maybe ten exceptions, they were all people of small or moderate incomes.

Let Brother Butler keep calm. It is as true of every sort of giving as it is of the simplest charitable offerings—the poor are the world's greatest givers.

Vested Rights in Ignorance

I've just discovered what looks like a racket. A business man in our town told me yesterday that if people knew what a certain well-known preparation was made of, they'd quit paying for it by the spoonful and would make it themselves by the gallon.

That's not the racket I mean. But read what my friend said then: "In fact, business secrets like this are numerous enough to make some concerns think they have a vested right in the ignorance of their customers."

Get that: "a vested right in the ignorance of their customers!"

It's no purpose of mine, here, to go into the ethics of this particular situation. What interests me is that commercial firms are not the only people who can come to think they have a direct interest in keeping their patrons in the dark.

The same belief can be observed in the Church, now and then. Some things mustn't be told. People can know too much for their own good.

I remember a pastor who worked on that principle, if it is a principle. He was a smart man, and his people were very proud of his learning and his intellectual powers.

One day I said to him, "Doctor, if your people had realized all that was implied in your sermon this morning, they would have pelted you with the hymn books."

He smiled indulgently. "Ah, yes, Brother Timberline," he said; "but they're better off as they are."

I didn't believe it then, and I don't believe it now. It is one thing to blurt out unwelcome facts, and it is another to present them with as much regard for the proprieties as for the truth.

Admitting that there's a right and a wrong way to go about it, "that they may know" is an idea beyond price. Customers of business houses and members of Churches are beginning to say, "Never mind what it does to our illusions; let's have the facts and let us judge from the facts."

So long as they are in that mood, all vested interest in ignorance can be noticeably deflated, as it should be.

I'd rather know the truth about a doctrine or a dentifrice, even if it hurts my pride, than use either one ignorantly.

And, so far as in me lies, I intend to know it.

Reminiscences of the Halcyon Days of Yore

(In response to the final toast at the banquet held in honor of his 75th birthday)

DR. RICHARD C. SCHIEDT

I came to Franklin and Marshall College at a very important turning-point in her history. The year 1887 marked the end of an epoch. The Commencement exercises during the balmy days of June were replete with exultant joy, centennial celebrations were the order of commencement days; the centennial of Franklin and the semi-centennial of Marshall College had attracted a host of the sons of Alma Mater and the spirit of hilarious commemoration ran high.

The principal address on this occasion was delivered by the Hon. Marriot Brosius, member of Congress from Lancaster County and known in Washington as the silver-tongued orator. He emphatically stressed the necessity of establishing a course in Modern Science at Franklin and Marshall such as had already been introduced in the newly arising universities. This aroused a righteous indignation among the adherents of the sacro-sanct curriculum, reserved to the study of the ancient classics, mathematics and philosophy. But, nevertheless, the Board of Trustees had already appointed Dr. John S. Stahr a committee of one to secure sufficient funds required for the establishment of scientific laboratories, giving him leave-of-absence for at least one year. I was then about to return to the Pacific Coast, whence I had come East to seek aid for the Church's educational work in the Far West and to become acquainted with the widely heralded Mercersburg Philosophy and Theology by spending some time at the Theological Seminary.

Dr. Stahr insisted that I take charge of his classes for the time being, because my particular training in the Natural Sciences and long experience in the teaching of German happily fitted in with the work assigned to him and F. & M. for a score of years. Everybody else urged me to return to the Pacific Coast and prepare students for the Lancaster Institutions. Since the appointment was only temporary and Dr. Stahr's reasons were paramount, I felt constrained to stay in Lancaster for another year. But I never got away. Dr. Stahr succeeded in securing sufficient funds to begin the inauguration of a new science course, and when after two years he was called to the presidency of the College the task of organizing scientific laboratories was assigned to me. Thus my presence here tonight is solely due to Dr. Stahr.

I am inclined to think that our meeting was not merely accidental; in the light of subsequent developments I prefer to call it "providential," or, as the mechanistic determinists would say, the inevitable co-operation of concomitant forces inherent in the inerrant working of the laws of cause and effect. For we both were ardent advocates of the educational value of Greek and Roman literature from the linguistic as well as from their ethical, aesthetic, philosophical and sociological point of view. At the same time we both felt that the new scientific methods and views of life that had, during the preceding 25 years, wrought such thoroughgoing changes in all spheres of mental activity, though hotly contested by a host of anti-evolutionists, should be recognized in the curriculum of a modern college. Hence, while retaining the essential features of the century-old educational program, faint endeavors were made to replace the study of books on the forms and laws of nature by the study of nature itself in the field and in the laboratory. Dr. Stahr was the first one among the teachers of science in denominational colleges, who dared to defend in a series of brilliantly written articles the rightful claims of the theory of evolution and its relation to accepted reli-

gious doctrines. The plays of Euripides, Aeschylus and Sophocles still thrilled him with their vital human interest, but the scientific writings of Aristarchus and Ptolemy were dead—mere historical curiosities. Had not the one hundred years of scientific teaching in old Franklin College and its successors already given glimpses of that progressive thought which found its culmination in the brilliant achievement of the Sage of Down? Was not Muehlenberg, the first president of Franklin College and one of the foremost botanists of his time, one of the first to break away from slavish traditionalism and turn his attention to the profounder aims of Linnaeus, who had looked upon his artificial classification as a mere makeshift to be superseded by a natural system, the adoption of which should be the highest goal of every true botanist?

RAIN

I think there'll be no sunshine, to
greet us in the morn;
The wind is from the northwest; the
hop vine, rudely torn,
Has disarranged the larkspur, and
blown the leaves awry;
But rain shall be so welcome, the
good earth's brown and dry.

There's lots of air in motion, but it
isn't fresh and clean;
The leaves upon the apple tree have
turned a brownish-green.
Tonight shall not attend us the gentle,
pallid moon,
For clouds shall shield her bravely;
the rain is coming soon!

Then soon there shall be coming a
new and perfect day;
The trees shall nod their "thank
you," the corn don bright array;
The flowers shall be smiling, that
just wore frowns of pain—
And everyone be happy and thank-
ful for the rain.

—Aletha Jane Reider

And when in 1789 Bernard de Jussieu and his nephew Antoine Laurent de Jussieu published the *Genera Plantaeum*, the first attempt at a natural classification, based on a more exact inquiry into the organization of plants and especially into the structure of the organs of fertilization, a purely inductive investigation, Muehlenberg followed in his 2nd edition of the *Catalogus Plantarum Americae Septentrionalis Jussieu's system*. The same mark of advanced knowledge is found throughout the pages of Muehlenberg's last work: *Descriptio uberior Graminum et Plantarum Calamariarum Americae Septentrionalis Indigenarum et Circum*. Moreover, as he followed very cautiously but more keenly than most of his European contemporaries the new tendencies in botanical sciences, he became an international authority; he corresponded with the foremost leaders in this and other sciences and was visited here in Lancaster, among others, by Alexander von Humboldt and Aime' Bonpland. He became a member of the American Philosophical Society, of the Philosophical and Physical Societies of Goettingen and Berlin, and other scientific societies in Germany, Sweden and other countries.

The same high praise may be given to the Rev. Frederick Valentine Melsheimer who taught in Franklin College from 1787 to 1790. He is known as the "earliest local entomologist" in this country, and

his "Catalogue of the Insects of Pennsylvania" (1806) is the first American Work of note on this subject. His collection of insects is still one of the prized treasures of the Harvard Zoological Museum, where I saw it in 1903, and his observations were still quoted as authoritative by the eminent entomologists Thomas Say and Packard. He lived at the time when the first theories of descent, derived from the advanced studies in Botany and Zoology, were uttered, and Entomology began to gain recognition as a science, worthy of a place in the College curriculum. But though Muehlenberg and Melsheimer had become the outstanding pioneers in their respective fields, recognized as the true founders of the now famous "Philadelphia Academy of Natural Sciences" Franklin College did not derive an adequate benefit from the renown of its professors, the study of the humanities in the scholastic sense overshadowed all else in the academic curriculum of that day, and such men as Priestly, Muehlenberg and Melsheimer were as scientists more ornamental than useful in the eyes of the educational authorities; moreover, the country at large was called upon to lay the foundations of the newly born republic, and the colonies struggled towards organization into sovereign states. Whatever a large-hearted generosity had to give was needed for the development of national resources, and the so-called charity schools, as most colleges were, had to be satisfied with the crumbs that fell from the masters' tables. Nevertheless, the influence of these pioneers was far reaching and permanent both for Franklin College and the nation at large.

Scarcely five years after Muehlenberg's last publication, dealing with the American grasses, and giving a new impetus to the study of this rather difficult subject, there was born in a small village in the Allegheny Mountains a boy who was destined to come under the inspiring influence of the first great American botanist and take up his work, a pupil worthy of his master. Another preacher-scientist had arisen in the Providence of God and had finally found his way first to Marshall and then to Franklin and Marshall College. More than eighty years ago, on the very threshold of the rejuvenated life of the old Franklin College we meet a second Muehlenberg in the person of the Rev. Dr. Thomas Porter, Professor of the Natural Sciences in the new twin college at Lancaster. As early as 1846 he had already explored Northern Georgia with the noted naturalist, Dr. Joseph Le Conte of Philadelphia, establishing then the nucleus of his herbarium, which was subsequently enlarged by collections from all parts of the United States and exchanges from Europe. It contains the records of his important pioneer work in the study of the Rocky Mountain Flora, carried on in connection with the United States Geological and Geographical Survey of the Territories, historically important inasmuch as comparatively few duplicates were obtained. But he not only rose to eminence in this particular field, becoming one of the three outstanding botanists of America, but his versatility contributed many new facts both in zoology and geology to the sum total of these sciences, then thoroughly revolutionized respectively by Lyell and Charles Darwin. When in 1890 Dr. Britton began his monumental work on the "Illustrated Flora of the Northern United States" Dr. Porter was one of the chief advisors and coworkers. In recognition of his services to botanical science the genera *Porterella* in the *Lobeliaceae* and *Porteranthus* in the *Rosaceae* and more than thirteen species

or subspecies of as many genera were dedicated to him. Among his published botanical papers which include over 50 titles the description of new species belonging to 22 different genera occupy a prominent place. Unfortunately Dr. Porter's connection with F. & M. ended as far back as 1866, when he was called to a professorship of the Natural Sciences in his Alma Mater, Lafayette College. But his influence remained; the spirit and flavor of his activity were transmitted to his former student and now successor Dr. Stahr, who followed in his footsteps in developing scholarly interests in the study of the rich Lancaster County Flora with every species of which he was thoroughly familiar. The continuous power of Dr. Porter's influence upon students can perhaps best be measured by the phenomenal success of two later graduates of F. & M. who, not in the classroom, indeed, but in field excursions were under the spell of his master mind, viz., his nephew, Dr. John K. Small (92), head curator of the New York Botanical Garden, and Dr. A. A. Heller, the ardent collector and once professor of botany at the University of Nebraska. The former has not only edited his uncle's life-work, the "Flora of Pennsylvania," but has also published the "Flora of Lancaster County" and together with several hundred richly illustrated special contributions on Southern soil and floral growth two stupendous volumes on "The Flora of the Southeastern United States" of 1,700 pages, now in the 3rd edition, and the new illustrated "Manual of the Southeastern Flora" of over 1,500 pages, besides a dozen or more books on special scientific topics referring to the soil, vegetation, climate and tropical floral wealth of the South, all written to classic English, among them "From Eden to Sahara," Florida's tragedy, a great credit to his humanistic training. Dr. Small is by common consent the most prolific and most progressive and scientifically accurate writer on matters botanical in the world. No less brilliant is the work of Trauseau of the class of '87 in the field of plant ecology, in its practical application to agriculture, established as the eminent success at the University of Ohio.

When we come to estimate the part which the Natural Sciences played in the curriculum of F. & M. College under Dr. Porter and his successor, we must not forget that philosophy and the humanities in the scholastic sense occupied by far the greater portion of the student's time. The philosophy of German idealism, introduced by Rauch, the first president of Marshall College, had become the foundation in America of the widely accepted Mercersburg Philosophy in which Schelling's Philosophy of Nature plays a dominant role. Over against the mechanistic interpretation of nature Schelling, who had zealously studied for two years mathematics, physics and medicine at the University of Leipzig, taught that nature should not be described and measured, but the meaning and significance of which each individual phenomenon, represented in the purposeful system of the Whole should be understood. In other words, Schelling's System of Nature is dominated by the thought, that in it the "objective reason," developed from a mere material phenomenon through the wealth of forms and energy-transfigurations leads to an organic entity or organism in which it awakens to consciousness. The sentient being is the termination of the natural process; with sentience begins the theory of science or philosophy, which Schelling had elaborated under the name of "Transcendental Idealism." If we select isolated sentences such as "the plant represents the carbon pole, the animal the nitrogen pole," Schelling's system contains much pure nonsense and yet, taken as a whole, it reveals a giant intellect. The idea of development is here applied for the first time to nature in its most modern conception and form, "that the gradation of all organic beings had arisen through the gradual development of one and the same organization" had been

announced by this much maligned philosopher much more clearly than Kant and Goethe had done, and this 10 years before Lamarck and 60 years before Darwin. But the German word "Entwicklung" conveys an entirely different meaning from that which was first designated by Herbert Spencer as "evolution," as a change from a less coherent form to a more coherent form, as an integration of matter and a dissipation of motion. Schelling uses the word in the sense of a continuity of all natural causes, not of an actual process of transformation; applied to the animal kingdom it represents to him a clear survey of concepts and definitions referring to the natural properties of animals, an expression which is to indicate that all animal species may be arranged in an ascending series. Dr. Stahr was pre-eminently philosopher, the last and the most widely informed exponent of the Mercersburg Philosophy. His teaching differed from his predecessors in that he adopted the word Entwicklung in the sense of evolution together with the speculations that clustered around it and interpreted

Darwin did not deal with things dried in the herbarium or pickled in alcohol or formalin, but with things living, living in their own way, and he lived with them in sympathy and co-operation, making them unfold secrets to him which they would tell no other, because he only could understand. But in the laboratory the tests for the observations on the living form had to be made in various ways, viz., the relations of structure to function had to be established, life histories, i. e., the development from egg to adult form, had to be traced, and functions in relation to the modification of organs, respectively to environment influences, had to be tested. All that involved the introduction and invention of new forms of apparatus and technical devices, the erection of new buildings, and a thoroughgoing change in textbooks and curricula of colleges and universities. Dr. Stahr did not flinch, but you can well imagine that the generous patrons of the country—old college—traditions of dignified leisure were severely disturbed. Hence progress was very slow.

Fortunately Dr. Jefferson E. Kershner of the class of 1877, that brilliant mathematician, whose pious mother had destined him to take holy orders, became aware, in the middle of his theological course, that God had disposed otherwise by giving him the specific gift of the science of quantity, of reasoning closely and in train. He had entered Yale to study mathematics and its application to the heavenly mysteries of astronomy. His extraordinary gifts were at once recognized and he was later chosen a member of the commission, appointed under the leadership of Simon Newcomb, the foremost of contemporary astronomers, to observe and record the Transit of Venus in 1882. This great honor aroused the enthusiasm of the friends and alumni of F. & M. to such a degree that the Daniel Scholl Observatory was founded by a devout member of the Reformed Church, Mrs. J. M. Hood of Frederick, Maryland, who also provided an endowment of the Observatory, while a number of friends of the College contributed to its equipment. It was dedicated June 16, 1886, Professor C. A. Young of Princeton, delivering the dedicatory address. That was the real beginning of the new inductive Science Course at Franklin and Marshall College.

The next step was the addition of something in the shape of a chemical laboratory to the rear of one of the wings of old Main. That wonderful addition which took the place of a dingy little den, called by the ambiguous name "the Professor's Laboratory," deranged the immemorially fixed schedule of the curriculum, although no credit was as yet allowed for the laboratory work. But this new activity gave also a new impetus and inspiration to the department of natural history, just as the new Observatory had helped to equip more fully the small physical laboratory partitioned off from the class room of mathematics. We took courage and went out among a few friends, chiefly those who had always given, when asked, and presented the needs of the biological branches. About a thousand dollars were collected and the biological laboratory, consisting of a huge table with 48 drawers became a fact. All this was crowded in and around Dr. Stahr's recitation room, now the Y. M. C. A. headquarters, where also geology, German, French and Spanish were taught. A half dozen microscopes, a micrometer, incubators and other necessary utensils constituted the new biological equipment. A few more afternoon hours were allowed and Saturday morning was added to the optional schedule. There was a close fellowship between the chemical and biological laboratories sharing in common supplies and strong odors. One of our ardent desires was being fulfilled, we had succeeded, to a degree at least, in establishing the modern workshop spirit, that knows no schedule limits, within our college walls, allowing each student to work out his own salvation in time and eternity.

THE SECRET

I met God in the morning
When my day was at its best,
And His presence came like sunrise,
Like a glory in my breast.

All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I too had loosed the moorings,
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way:
You must seek Him in the morning
If you want Him through the day!

—From "Spiritual Hilltops," by
Bishop Ralph S. Cushman.
Courtesy of Abingdon Press

it in the light of exact science, not as a process of graduation but of transformation, i. e., not only in the sense of development from the simple to the complex in the logical order of things and in contradistinction from "emanation," signifying the origination from the lower to the higher, while the scientists' application of transformation includes both evolution and emanation, i. e., both progression and retrogression. But the aim of the exact sciences is to study the mechanisms of things and not that of their transcendental causes, of the how and what and not of the wherefore; the unknowable belongs to metaphysics and to religion, the unknown to science. Before Darwin the universally accepted theory of the constancy of the species of both animals and plants had seriously interfered with a satisfactory system of natural classification. When this stumbling block had been removed, in theory at least, a whole flood of new investigations, morphological, embryological, physiological and ecological swept over the field of scientific controversy, and the battle for the new inductive science began in full force.

Darwin was not a systematist, nor a morphologist, nor a physiologist; he was the great exponent of a science for which the name ECOLOGY was adopted only later on, at present so nobly upheld by Prof. Edgar Nelson Trauseau of the class of 1897 at the State University of Ohio.

What perhaps was of more importance was the change in our cloistered isolation. When I arrived in Lancaster on the 10th of October, 1885, at five o'clock in the morning, I asked a laborer on his way to work to direct me to the college, he replied: "I never heard of it." We were now breaking into town, we were called upon to render definite practical service to the community and the state, and in the larger scientific world we had the honor of being among the first colleges represented in the now world-renowned Marine Biological Laboratory of Woods Hole, Mass., as well as at the Sea Isle City Experimental Station of the University of Pennsylvania and the Cold Spring Harbor Station of Experimental Evolution, where we spent our vacation, working at some research problem and collecting our material needed for the laboratory work during the school year. We also had to write our own text books and laboratory notes. There was no time for the quondam "otium cum dignitate." All this happened between 1890 and 1900, during which time we had prepared over 50 graduates for their university courses in medicine, dentistry, veterinary medicine, forestry, chemistry, physics and biology. Among them were some of the most distinguished names of present-day scientists. The University of Pennsylvania even granted us the privilege of admitting our graduates to the second year in medicine of which, however, I did not approve, since our facilities in human anatomy were inadequate, being carried on in a dingy cellar of old Main, where, among others, Dr. John Atlee, Dr. C. P. Stahr, Dr. Fox, Cyrus Friday received their first instruction on the handling of the scalpel.

In the meantime the sentiment among our patrons had changed in favor of the new course without detriment to the old, and the demands for a special Science Building became more vociferous from year to year, terminating in the appointment of a special financial agent to solicit the necessary funds. Unfortunately the expansion of the Theological Seminary and its claims on denominational support conflicted with the encroachment of an unholy science and the purse strings of our friends would yield ten times to the pull of the mendicant friars to one touch of profane hands. Nevertheless, after years of solicitation the Science Building became a reality. Dr. Stahr had given me "carte blanche" in working out the plans of the new institution, because after ten years of experimental tests I was supposed to know best what we needed. Hence my design carried out by a young architect was after weeks of discussion accepted as the only one among the twelve plans submitted most suitable to our needs. It was not a copy of somebody else's ideas but entirely "sui generis," combining laboratory provisions and museum facilities for Physics, Chemistry, Biology, Geology of latest requirements as well as special offices for the instructors and the administration. It still bore the stamp of old Mercersburg, for in its central and largest lecture room Dr. Stahr proclaimed the eternal verities of philosophical idealism with its sound principles governing the education of the whole man, emphasizing the demands, that the natural sciences too must be philosophically discerned, in order to be appreciated in their importance for the intellectual as well as spiritual life of the age, as it predominates in our educational institutions.

Philosophy, in the metaphysical sense, deals primarily with theories of knowledge. More than a century ago Kant discussed the question: "How is pure mathematics possible?" which aroused intense interest, because every philosopher knew at least something of the fundamental principles of geometry. But when he later introduced the question: "How is pure nature science possible?" he waited in vain for an answer, because but few were thoroughly trained in that department. And yet the second problem is far more

fruitful for metaphysical research. Mathematics starts with the laws of logic within us, natural science with the laws of nature without us. The latter is not only under the constant and watchful supervision of the laws of logic, but must also comply with the conclusions of experience. A law of nature then in the specific sense is the natural limitation of our will. He who desires to act freely in the widest and highest sense must be familiar with the immutability of natural law, for a knowledge of law in this sense leads philosophically to highly important concepts and ideas, and with them to an enlargement of character. Professor Raymond Dotterer of the class of 1906, illustrates this most forcefully in his book: "Philosophy by the Way of Sciences." Liebig says in one of his chemical letters: "We esteem facts because they are imperishable, and because they furnish the soil for ideas; for a fact becomes only valuable through the idea which is developed from it."

To this task the new Science Building was dedicated and its function inscribed on a marble slab in the foyer of the building in the words of Louis Agassiz: "A laboratory is to me a sanctuary in which

forestry, biology, agriculture, from the Atlantic to the Pacific, we dare not overlook the deeper significance of these revolutionary changes. The conflict between the purely metaphysical tendencies of the first half of the 19th century and the strongly empirical trend of the second half was inevitable. It clearly demonstrated the limitations of each sphere and pointed the way to higher ideals, furnishing the proper solutions for the greater problems of philosophy and life. No age can exist without a reigning philosophy just as little as it can survive without religion or without art. The intellectual urge of man seeks a unifying formula satisfying the scientific conscience of the age. Today it is no longer the universe or the cosmos which occupies the center of philosophical interest, but man — man again the measure of all things, man, as an ethical being, as a social factor. The social problem stands in the foreground of all scientific discussions, nature-philosophy has yielded the supremacy to culture-philosophy. We claim that the exact sciences have largely wrought this change, biology playing a large role in this movement.

Carl Marx and Friedrich Nietzsche may be called the leaders of the two extreme opposite tendencies in the realm of Sociology, Comte and Spencer deserve the credit of having established the first definite system of Sociology and both of them rest their arguments on the firm basis of the laws which have grown out of the long struggle, connected with the theory of evolution. The first direct fruit of modern biological research was the rise and development of social physiology, the real founder of which is the celebrated astronomer, Adolf Quetelet of Brussels, the first one who succeeded in combining mathematics and physics with anthropology, statistics and political economy. Since his time the study of sociology has become paramount in the curriculum of colleges and universities with interpreters galore. The science of nature thus accomplished what metaphysics, even under the leadership of so profound a thinker as the elder Fichte, had sought in vain, viz., to enable man to find the way back to himself. Through the natural sciences "Man" became in the fullest sense of the word "the proper study of man." Every form of human being and human action has been and is being studied by the statistical bureaus and their administrative organizations. Biology in its broad evolutionary aspect has led to the sociological treatment of history and has given the chief impetus to the social philosophy, absorbing the thoughtful interest of some of the best minds of our time, including the present incumbent, Professor Kresge of the class of 1898, of the chair of philosophy in our own college. The spirit of Fichte that stirred the inquiring metaphysical minds among the students of old Mercersburg is haunting again the halls of the Lancaster domicile.

That leads me to the inquiry into the question: What is the proper function of a college education? Is it chiefly and merely the acquisition of knowledge linguistic, scientific, philosophical through books, classrooms and laboratories in stationary centers of learning or in travels on ships, buses or airplanes, merely for the purpose of enabling the student to earn a comfortable living? Or, is it the building of strong personalities? It should be the combination of the two. A college is not a professional school, nor is it a counting house of mechanically registered credit omits; not dollars and cents nor high sounding diplomas are the real goal, but culture, i. e., the ability to inspire the dead matter of knowledge with the fables and forms of life. Culture is not something visible, some polish or codex of manners, but something invisible, a power effectual and effective in mastering the forceful elements that lie at the base of all the situations of life. We are still heirs of the past as well as beneficiaries of the present. We must still look to

BE HAPPY

Live today for the joy it's worth,
And do not fear tomorrow;
Each day happy, full of mirth—
Forget about your sorrow.

Forgotten, sorrow always dies;
Remembered, lives with pain.
So do not breathe with woeful sighs,
Be happy once again.

—Robert Deardorff

nothing should be done unworthy of its great creator." It appealed to the men who so generously furnished the equipment and aroused an ever increasing enthusiasm leading to larger gifts and more extensive enterprises. Moreover, the plan of the roomy, sunlit building became known as a model, and when Haverford some years later contemplated the erection of a new building for biology and physics, one of the professors with the architect came to show me their new plans which I had to criticize severely. I gave them our blue prints pointing out defective spots and suggested possible improvements. They thanked me and the architect in parting said: "We will have a much better building than yours," to which I replied: "I hope so, for we must always co-operate in mutual improvement." However, I do not know whether our blue prints have ever been returned or credited. Suffice it to say that the new building served its purpose for more than a quarter of a century, as was predicted, and in the fullness of time gave way to the luxuriously equipped Fackenthal Laboratories, when the financial contacts, Dr. Stahr had made in the transition days of chronic poverty, became available, beginning with the endowment of the Fackenthal Professorship of Biology, and the Church, under whose benign supervision these institutions had struggled on, procured the means, through the faith and foresight of her wealthy men and women, to carry out her divinely ordained mission as guardian of truth and light, while the town of Lancaster had furnished three successive generations of a prominent Lutheran family to discharge the obligations the community owed to this sea of learning in her midst, unreservedly and nobly in season and out of season, a splendid example of unflinching civic loyalty.

But while we witnessed the rush of ambitious youths to the chemical laboratories, that promised bread and butter after graduation, many of whom occupy high rank in chemistry, physics, medicine,

Athens, to Rome, to Jerusalem for definitions of personality. The Greeks were the first to glimpse the value of the individual as personality. "Know thyself" was the heart-rending cry of their best minds, but as a nation they failed, because they were still half free and half slave, and so did the nations after them. It is only modern science, more specifically the new science of Psychology, which holds out hopes, that for the first time in his long history, man may be enabled to obey the command "know thyself!" One of our own distinguished alumni, Dr. Kenneth Appel of the class of 1915, has very ably sketched this happy consummation in a notable book, entitled "Discovering Ourselves."

Roman law and Roman civilization centered in the magic word, "Control," the goal of which Marcus Aurelius elaborated

into his philosophy of "self-control," but while the Romans controlled a multitude of foreign nations they could not control themselves. Nor has that fine art of personal achievement ever been accomplished by any succeeding nation. Science, indeed, has given man control over nature, to a degree at least, but unfortunately, before he had gained control over himself. The tragedy does not lie in man's scientific control over nature but in the absence of moral control over himself. Hence, the never ending and evermore murderous wars and rumors of wars.

Jerusalem emphasized as the highest reaches of personal worth the ability of self-surrender; prophets, apostles and martyrs, scientists, explorers and missionaries have staked their lives for the salvation of the race, many an humble servant of

the great Master of men has worn out his life in behalf of his flock, but self-seeking and self-aggrandizement are still predominant in this world. In my humble opinion it is the chief mission of our colleges to set examples of self-discovery, self-control and self-surrender; for while it is important to train scholars, skilled professionals, captains and workers of industry and commerce; it is even more important to educate strong personalities by way of the classroom, the laboratories, the athletic field and the literary, scientific and social organizations, not as ends in themselves, but as means to an end, viz., to the unselfish service in and for the nation, the United States of America, and through it to the service of all mankind. May Franklin and Marshall ever lead the van!

Lancaster, Sept. 21, 1934

To a Teacher Beloved

(*Toast at the 75th Birthday Dinner in honor of Dr. R. C. Schiedt, given by PROF. WM. A. KEPNER, PH.D., Sc.D., Dept. of Biology, University of Virginia*)

Mr. Toastmaster, dear developing Doctor Schiedt, fellow Alumni:

Since the day that I was shown that Asa Schaeffer's amoebas have a durational value such as men have, two aspects of reality have stood out in my mind—electricity and life. Because of these two phases of reality our celebration, as planned by your committee's chairman, has assumed a dual nature.

We have assigned Mr. Tittle the task of fixing in sharp, static lines the metabolic center through which matter is streamlining. It is for Tittle to render fixed a countenance that we like. It is for us to render honor to a personal life that we love.

Life has ever been confronted with limitations and has ever aspired to the incredible. How well we know the limitations of Doctor Schiedt! He was handicapped by a blind eye, that he sacrificed to student-honor; for when looking into a microscope he could not apprehend the student the "fool fool" who was throwing beans at his bean.

Again, he was reared in Germany where people enjoyed being governed and drank beer. His students, on the other hand, grew up in America where people disliked being governed and got drunk and did other bad things when they drank beer. That's why so frequently he called his students "Jack-asses" and his students burned him in effigy.

Again, his judgment sometimes erred. He was a poor teacher to me one session. For he fell into the habit of remarking, each time I'd submit written work in German, "I'll not read this, but you pass. Your language ganglia are not developed. You'll not make a preacher, but you'll make a good biologist." This is a striking example of his poor judgment. I have suffered ever since because of the little German I had learned, due to this blunder of his in telling an undergraduate that no matter what is submitted he will pass.

Finally, Doctor Schiedt was limited by the many saddles he had to ride. In the late nineties he had charge of classes in French, German, Chemistry and the various courses in Biology. Because of this he was unable to carry on research.

These limitations have made you, Sir, interesting to us. It is because of them that we called you "Dickie," just as out of the respective limitations of your colleagues' other endearing names sprang up, such as "Johnnie," "Georgie," "Toughie," "Katie," "Old Zeus," and so forth.

While your limitations have made you interesting, your idealism has made you inspiring.

This idealism played about the idea of personality. Behind it was a faith that was not satisfied with the atom as a

THE OLD CHURCH-YARD

There is an old stone Church
That stands upon a hill;
Surrounded by tall needle pines,
The place is lone and still.

The Church-yard reaching far,
With grass so trim and neat;
Is planted with all kinds of trees,
A haven for tired feet!

I walked therein one day,
Sat down beneath a tree;
I watched the lovely fountain play,
It seemed to talk to me.

The birds began to sing,
The world seemed full of light,
On the plots gay flowers bloomed,
My heart glowed with the sight.

'Twill be quite nice to know,
As I near my setting sun;
That there I'll sleep beneath the
sod,
When my journeying is done.

—L. Ethel Ohlson

foundation. I recall that in a sermon you ridiculed the idea that when we became angels we should have wings. Wings even in Heaven were a physical impossibility if the arms remained; for the Creator had made all wings from front legs or arms. What a heavenly creature one would be, having surrendered his arm and the marvelous hand for a feathered wing! No, an angel is a personal, living self.

You admonished us, therefore, to aspire to realism in our own personal development. You showed me the importance of being myself. Doctor Rupp supplemented this by saying: "Young gentlemen, above all else, be yourselves. Remember that the bigger the ape you are, the bigger the ape you are." Finally at Princeton I was reminded of your plea by Woodrow Wilson's call, "Gentlemen, be yourselves. That alone will save. I am sometimes of the opinion that the only thing that saved Jonah was that he insisted upon being Jonah and not whale."

In this aspect of your idealism you led us in a field that seemed possible. Any one who tries can realize personal development and the joy of living a personal life. But your idealism or your personality carried us beyond the credible into the incredible; for while you taught one dogma of science then—that the atom was ultimate and indestructible—you also aspired to personal immortality.

Youth then, as youth now does, scoffed at this incredible aspiration as being without basis. For is not the atom alone real?

Is not mind but the smoke of the machinery of our body? When that body breaks, does it not mean that no more shall my mind or self exist?

Out of your teaching there has arisen in my mind, in conflict with the scoffer, the idea that the story of evolution has never given the reward to the scoffer and it was only that life which was facing the incredible that was rewarded.

There are many chapters in the story of evolution. Let us take one for an example. There was a time when fishes represented the highest type of life upon the earth, just as we now do. Certain of these fishes must have aspired to get out of the water and seek a higher order of existence. I know that this is not good biological Calvinism. But we are drifting from the dogmatism of Cartesianism. Conklin has recently said: "It seems to me that recent theories of evolution have too often left out of account these fundamental properties of life. Assigning all evolution to environmental selection neglects the fact that the organism is itself a living, acting, and reacting system. Life is not merely passive clay in the hands of environment, but is active in response to stimuli; it is not merely selected by the environment but is also itself ever selecting in its restless seeking for satisfaction. So while life was thus being confronted with the possibility of a higher order, I can picture that scoffers might have been present, had those fishes been self-conscious. These scoffers might have mocked the aspiring ones with the challenge, 'Have you ever seen anything beyond this splendid water? Why seek to enter oblivion? Stay in the water, for the water is fine for you and us. The Creator who made us made us as we are. This realm is ours to enjoy while we live. Swim-bladders were made for the water and not for a beyond.' But the interesting fact has emerged that swim-bladders became lungs, and fishes in time became men. Life then faced with the incredible realized an incredible aspiration. It has always been thus. There might have been scoffers when the first lumbering reptiles sought to fly. But reptiles that had aspired have become birds and the scoffers have become fossils.

Life's great call is: Seek, and ye shall find.

Men have reduced all things to electricity. They do not know what electricity is. Jeans has recently indicated that matter and mind may be co-existent. Certainly today life appears more real than our bodies. The story of evolution and the study of the inanimate world, therefore, lend support, dear Sir, to your aspiration to personal immortality. May the God of life preserve you and us in the joy of personal living!

In this way the League is ministering to the life of the entire congregation. We will publish his plan in order that other chapters may profit by his experience. Thanks for the added spur to our work.

The Reformed Churchmen's League of Virginia Classis will hold its annual fall meeting in the hut adjoining St. John's Church, near Middlebrook, Va., Thursday evening, Oct. 25. The feature of this program will be an address by the Rev. Chas. Enders of Washington, D. C., secretary of the Board of Home Missions and pastor of Concordia Church of the Evangelical Synod. Rev. Enders will even bring some of his laymen from Washington. Here is a practical expression of the spirit of unity and another proof that our laymen in both groups fraternize and are fast growing together into "a union of heart and mind."

Dr. W. E. Lampe, secretary of the Executive Committee of the united Church and member of the Executive Committee of the League, has cheered and helped us with his contribution of \$25, which he gives annually for our men's work. We do appreciate this highly, as it relieves us somewhat from the tremendous strain, which an empty treasury always does create, enabling us to continue our work. Many thanks!

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

Holy Communion was celebrated at the Home on Sunday, Oct. 7. The superintendent conducted the service, which was held in the spacious living room on the first floor of the new building. The room was well filled with the Home guests, nearly every chair having been occupied. The wheel chairs which were designed and made for the work in the Home did good service in bringing a number of the feebler and more helpless guests to the service. All but four of the guests were thus brought to the room when the service was held.

We had to loan from one of the Allentown Churches individual communion cups so as to provide for our much larger family. When the Home was founded, 31 years ago, a tray and 36 silver cups were donated to the Home. We now need another tray and 36 additional cups. We hope some one will provide this need by the end of the present year when our next Communion service will be held.

CEDAR CREST COLLEGE

Two hundred high school girls from cities and towns of Lehigh Valley attended the third annual Play Day at Cedar Crest College Saturday, Oct. 13. According to Dorothy K. Landis, Head of the Health Education Department, the purpose of this Play Day was to show how an entire high school group of girls could be given exercise and fun at the same time. Miss Landis is trying to introduce the idea of mass athletics which will allow ten times as many girls to enjoy the fun of sports as may participate at the present. The National Amateur Athletic Federation, of which Cedar Crest is a member, is striving to live up to its motto, "A sport for every girl."

Girls arrived at Cedar Crest at 9 o'clock with registration in charge of five girls dressed in gold and white at the Administration Building. The girls were divided into ten color groups: rose, green, orange, dark blue, light blue, yellow, red, and purple. No two girls from the same high school were on the same team, thus eliminating the spirit of unfair competition. Each group chose a captain for its color team and was in charge of a Cedar Crest girl throughout the day. There was folk dancing of the entire group in unison; tennequoit, relays, and dodge ball; individual challenges; other games from 10.30 to 11.00; greetings from President Curtis from 11.00 to 11.15; varied games from 11.30 to 12.00; human croquet from 12.00 to 12.15; and lunch for the entire 200 students from 12.30 to 1.30 in the Greek Theatre. The prize for the winning team was given after lunch.

Committee chairmen were: Isabella Smiley, president of the Athletic Association; Publicity, Deborah Pearson; Registration, Marjorie Gaskill; Service, Helene McGuinley; Safety, Beatrice Lauterbach; Program, Isabella Smiley; Invitations, Jane Dilmore; Equipment, Margaret Bornman; Traffic, Laura Leisenring; Luncheon, Mildred Pfalzgraf; Games, Ruth Steckel; Challenges, Marie Edwards; Pianist, Louise Geisinger.

Eight girls from each of the following high schools attended: Bethlehem (Liberty High School), Bethlehem Catholic; Northampton, Lehighton, Lansford, Hatfield, Coopersburg, Hamburg, Fleetwood, Wyomissing, Shillington, South Whitehall, Emmaus, Kutztown, Nazareth, East Mauch Chunk, Pottsville, Mohnton, Pottstown, Sinking Spring, and Wilson.

And Now We Have

MARY PETERS

By MARY ELLEN CHASE



Readers of "A Goodly Heritage" — Miss Chase's previous book — already know with what intimate understanding and sympathetic humor she portrays New England life.

Much of the atmosphere of that autobiographical story pervades this new book, a novel of the Maine coast during the past sixty years. Centered in the life of a seafaring family, it has for its theme the abiding, indestructible influences of the seafaring heritage of New England upon the natures of those intimately connected with it. Mary Peters comes from a long line of deep-water captains, is herself born on a merchant ship off Singapore, and for fifteen years is brought up and educated on her father's vessel. This is the story of her experiences as a child on the *Elizabeth*, her entrance at fifteen into village life of the eighties, and her later somewhat tragic life always under the influence of her early life at sea. Within her experience one sees the changes in the life of the Maine coast during the last fifty years with the decay of its shipping and the influx of summer visitors.

Blue Hill, Maine, where Miss Chase was born, is still her home. She holds degrees from several universities and has been since 1926 Professor of English Language and Literature at Smith College. Price, \$2.50 postpaid.

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HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

TO WHAT GOD CALLS US

Text. I Peter 3:9, "For hereunto were ye called, that ye should inherit a blessing."

As God called men into His service through the centuries, so He calls men and women and children today. God needs us to help Him carry on His work. Not that He would not be able to accomplish it without us, but He has chosen this method and honors us by calling us into His service. We are following a long line of illustrious servants who responded to His call. May we too leave a record behind that shall be helpful to those who follow us.

But today we want to think of the blessing to which God calls us—the reward that awaits us if we respond to His call and are faithful.

God calls us to fellowship. St. Paul reminds us of this blessing in his first letter to the Corinthians: "God is faithful, through whom ye were called into the fellowship of His Son Jesus Christ our Lord." This is a wonderful fellowship, with God Himself, with the Lord Jesus Christ, with the Holy Spirit, with the Christian people of the world, and with the saints in glory. As we grow older in God's service we become more and more conscious of the wideness and the richness of this fellowship. To enjoy this wonderful fellowship is reward enough for responding to the call of God.

But this is not all. As St. Paul says in his letter to the Galatians: "For ye, brethren, were called for freedom." There are those who think the Christian life puts

restrictions upon us, but in reality it takes away our bondage. Those who think that liberty consists in doing as they please come to realize their mistake and find that this course really leads to bondage. To please to do what we ought, to do right, to do the will of God, brings true freedom. Jesus Himself says, "If therefore the Son shall make you free, ye shall be free indeed."

One hundred years ago, on the 1st of August, seven hundred millions of slaves were freed in the colonies of Great Britain. Throughout the colonies the Churches and chapels were thrown open, and the slaves crowded into them on the last evening of July. As the hour of midnight approached they fell upon their knees and awaited the solemn moment, all hushed in silent prayer. When the Church bells sounded the hour of 12, they sprang upon their feet, and through every island rang the glad sound of thanksgiving.

ing to the Father of all, for the chains were broken and the slaves were free. But greater far is the freedom of him who believes on Christ, and as much greater is its joy.

In his epistle to the Colossians, St. Paul says, "Let the peace of Christ rule in your hearts, to the which also ye were called." This is one of the greatest blessings any one can enjoy in these troublous days of stress and strain, "the peace of God which passeth all understanding." Mr. Gladstone, the great English statesman, had, for forty years, on the wall of his bedroom this text: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." These were the first words on which he opened his eyes every morning, and they were one of the sources of his calm strength.

In the epistle to the Hebrews we read: "And no man taketh the honor unto himself, but when he is called of God." This has reference to the honor of being a high priest, which honor should not be assumed by any one except those whom God has called to the office. But among Christians there is what is known as "the priesthood of believers," and this honor belongs to all who have been called into fellowship with Christ. If God gave Christ the name that is above every name, then the greatest honor any one can have is to be worthy of bearing the name "Christian".

In the same epistle (Hebrews) we read: "They that have been called may receive the promise of the eternal inheritance." Jesus has made a new covenant, or testament, or will, that those who have been called may obtain the eternal inheritance they have been promised. He had to die before this eternal inheritance could be enjoyed by those who belong to Him. He willingly laid down His life that this eternal inheritance, to which we have been called, might be enjoyed by us. All who respond to His call and are faithful shall receive the inheritance.

But in the first epistle of Peter we read about something which may not seem so pleasant at first: "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow His steps." The idea of being called to suffering is not very popular, especially among young persons. But it seems that some time in life we must pass through the fire of affliction that we may be purer and more beautiful, like refined gold.

Sometimes afflictions puzzle us because we do not know their meaning, but some day we shall see that they were blessings in disguise. An interesting Hebrew tale comes to us from the Orient. Rabbi Akiba was compelled by persecution to wander away from his native land among deserts and wilds. All he had was a lamp by which he used to study the Scriptures at night, a cock which awakened him in the morning, and a mule upon which he rode. One night, being greatly fatigued, he entered a village and asked a night's lodging. He was churlishly refused, and sought shelter in a neighboring well. He felt it rather hard of the people, but consoled himself with the thought that God was with him and would take care of him. He lit his lamp, but had hardly read a chapter when a violent storm burst upon him and extinguished it. He then lay down to sleep, but hardly closed his eyes when a wolf came and killed his cock. Later in the night a lion came and devoured his mule. The next morning the rabbi went back to the village to see if he could secure a horse to enable him to go on his journey. Imagine his surprise when he found that a band of robbers had plundered the village during the night and killed its inhabitants. The rabbi thanked God for his seeming evils, saying, "Had not the hard-hearted people refused me shelter, I should have suffered their fate. Had not the wind put out my lamp, the robbers would have seen the light and murdered me. Had not my two

FOOD FACTS

Did you know that:

The first salad is said to have consisted of cabbage dipped in wine or oil in 300 B. C.?

Ducks, a food luxury in China, are often used by their owners to tow river boats?

A chain of roadside stands to sell cranberry juice is contemplated by a cannery organization?

Cooking does not impair the health-giving qualities of milk, and milk as a rule adds to the zest of many dishes?

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

companions been killed, they might by their noise have informed the bandits where I was." He saw that what at first seemed unjust and hard to bear, proved blessings in disguise and even saved his life.

St. Paul says, "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him."

In his first letter to Timothy, his spiritual son, St. Paul writes, "Lay hold on the life eternal, whereunto thou wast called." Every Christian who is called of God, and responds to His call, is called unto eternal life. This is the crown and glory of all of God's promises. This implies that we shall be like Him, for we shall see Him as He is.

If you search the Scriptures you will find other blessings to which God calls you, but I am sure that those which I have mentioned are sufficient to make life interesting and worth while. It is enough to enjoy the fellowship of God and good people; to have the peace of mind and heart which God alone can give; to live in the enjoyment of the freedom which belongs to God's children; to have the honor of being called into His service; to be willing to endure suffering for the Master's sake; to be assured of the eternal inheritance, which means eternal life, which belongs to His own. If you respond to God's call in childhood you will be able to enjoy these blessings for a long time here and for ever hereafter.

Mother: "Your table manners are very bad, daughter. I ought to send you to a boarding school where they teach such things."

Daughter: "Is there any reason, Mother, why I cannot learn them at home?"

HOW I ONCE WAS HUNG

Many, many years ago when the writer was a very little boy living in the foot-hills of the White Mountains, he became the victim of an escapade that might have proved fatal. It was in the early spring-time, and as he was playing about his home with a brother several years younger, it came into his head that it would be a fine thing to remove his boots and run around barefoot. The youngsters in that far-away time and place always found great pleasure in running about in their bare feet. That was a country of deep snows and to make it comfortable for the feet and ankles, boots with high tops were generally worn; they not only kept the feet warmer than shoes but they also kept the snow out. However, these high-topped boots had one drawback—it was difficult to pull them on and off; dampeden by the snow they would shrink and

drying become stiff, so as to make it necessary to use a little instrument called a boot-jack to remove them.

On the occasion alluded to above, the youngster wishing to remove his boots, and having no boot-jack at hand for that purpose, began to look around to find something that would serve in its stead. Observing an ox-sled leaning against a stone wall, he thought to himself that it would be an easy matter to climb on the wall and use the angle made by the beam and stud of the sled for a jack. It was "no sooner thought than done." He climbed up to the top of the wall, put his foot into the above mentioned angle, but found at once that it would not answer the purpose. Then it became desirable to get back to the ground. He thought that the shortest way to mother earth would be to slip down between the beam and runner of the sled, and accordingly started down that way. However, when his little body had passed through readily and he had come to his head, that would not pass, and there he was hanging by his head! Fortunately his little brother was near, and he ran into the house and quickly brought the mother to the rescue of the hanging boy. While he could not get his head through the narrow aperture, he was able to support himself by his hands and suffered no serious harm. That was "how I was once hung!" and I have lived almost eighty years since to tell the tale!

—X.

SALEM'S THREE-SCORE AND TEN

(Lines written to commemorate the 70th anniversary of Salem Evangelical and Reformed Church, Doylestown, Pa.)

They have been hallowed years for all
Who've gathered there, in faith and
love,
Upon God's name to humbly call,
With foretastes, too, of Heaven above.
His blessings showered, one by one,
In all the long succeeding days,
Rewards for labor nobly done,
But giving unto Him the praise.

The first Church, built in Sixty-four,
Housed eager hearts, and willing hands;
Though small, it kept an open door,
And people came to join, in bands.

A larger Church was built to hold
The throng that worshiped, tried and
true;

They brought their gifts, with minds of
gold,
Through self-denials no one knew.

The pastors faithful too, in turn,
Whole-heartedly all did their best;
For broader fields they did not yearn,
And, wisely, left to God the rest.
They saw the pleasant town spread out,
With growing charms on ev'ry side;
New faces scattered all about
And then the Church doors were flung wide.

Their good wives labored year by year,
With answered prayers to crown their
toil.

Each had a vision bright and clear,
Rare hopes and aims, to intercede.
Much of the Church's long success
Is due to their all-constant aid;
The fellowship so sure to bless,
The many sacrifices made.

Now, new walls lastly added give
The spacious room for future need.
New members working while they live,
And sowing, too, much precious seed.

The congregations that are gone
Left goodly records to inspire;
They have but slowly journeyed on,
To swell the vast celestial choir.

The happy children in the pews
May see a glad Centennial morn;
Bells ringing out the blessed news,
That not in vain, a Christ was born.
They'll labor as their parents did,
And fill their places to life's end;
Their good deeds often humbly hid,
Joy, with true service, quick to blend.

—Mrs. Findley Braden.

WHY?

(Under the title of "The Optimist" Leigh Mitchell Hodges writes as follows in the "Philadelphia Evening Bulletin" of September 8th.)

Do you know why some persons who are generously endowed with material possessions seem to get less out of life than others not so plentifully supplied? Because they are short on sharing.

It is a provable proposition that most things mean little until we share them with others. One may have a house filled with works of art, instruments for making music and all manners of delightful things, but unless the enjoyment of these is shared with others, they lose a large part of their power to produce pleasure for the owner.

One may read any number of interesting books, but until the reader has passed them along to others or discussed them, there is a definite limit as to what can be got out of them. And, as everyone who isn't a confirmed recluse knows, one may sit down to the finest dinner table ever served and miss more than half of its goodness if no one else is at the table.

The people who reap most from this field of living and whose harvests are most profitable are those who seldom "go it alone." Only misers and the like find any satisfaction in such selfishness, and no one who has common sense envies such dwellers in darkness.

There is something strange about this matter of sharing. The more we share the more we seem to have. You know how it is when you've got hold of something which appeals to you. Friends and acquaintances begin to express their delight, and before long the possession fairly glows with reflections. And you know how you might feel if you locked it up in a room and never let anyone see or use it, as the case might be.

"But I have so little to share!" says someone.

However true this may be of material things, each of us has something within which can be shared with others. A pleasant personality, a good singing voice, the capacity of doing helpful deeds, these and dozens of other more or less intangible things can be shared, and when so used, they do far toward increasing contentment and comfort.

IF YOU ARE WELL-BRED

You will be kind.

You will not use slang.

You will try to make others happy.

You will not be shy or self-conscious.

You will never indulge in ill-natured gossip.

You will never forget the respect due to age. You will not swagger or boast of your achievements.

You will think of others before you think of yourself.

You will not measure your civility by people's bank accounts.

You will be scrupulous in your regard for the rights of others.

You will not forget engagements, promises, or obligations of any kind.

You will never make fun of the peculiarities or idiosyncrasies of others.

You will never under any circumstances cause another pain, if you can help it.

You will not think that "good intentions" compensate for rude or gruff manners.

You will be as agreeable to your social inferiors as to your equals and superiors.

You will not gulp your soup so audibly that you can be heard across the room, nor sop up the sauce in your plate with bits of bread.

You will not have two sets of manners; one for "company" and one for home use.

You will never remind a cripple of his deformity, or probe the sore spots of a sensitive soul.

You will let a refined manner and superior intelligence show that you have

traveled, instead of constantly talking of the different countries you have visited.

You will not remark, while a guest, that you do not like the food which has been served to you.

You will not attract attention by either your loud talk or laughter, or show your egotism by trying to absorb conversation.

—Anon.

Home Education

"The Child's First School is the Family"
—Froebel

STUBBORNNESS

Harriet Lovejoy

One morning a mother entered my kindergarten leading a little girl of five by the hand. She was pulling the child along against her will.

"I would like to enter Mary in kindergarten," she said. "I can't do anything with her at home."

"What seems to be the trouble?" I asked.

"She's so stubborn. She won't do anything I want her to."

I enrolled the child, and giving her a chair, said, "You may sit anywhere you like, Mary."

As the mother started for the door, she turned to me and said, "When you want Mary to do anything, just ask her to do the opposite."

Mary stood for a while, then picking up her chair proceeded to seat herself by a wall. She sat there all the morning. No one paid any attention to her. When we had games, I asked her if she would like to come and play with us.

"No!" she replied in a spiteful manner.

Mary sat in the same chair every day. She kept it up for a week or so. Then I think she became impressed with the idea that it made no difference to anyone else whether she joined us or not.

One morning when we were having games, I saw that Mary was standing. After a few moments' hesitation she came slowly up to the group. I smiled at her, saying nothing. Soon she sidled up beside me and stood there watching the game.

When we returned to our chairs, she went over to hers and picked it up. I made a place next to me at the table, saying, "Here's a place for your chair, Mary, if you would like to sit here." Mary came over and sat herself down.

That was the last of Mary's stubbornness at kindergarten.

I related my experiences with Mary to her mother, and I think she probably changed her methods, for some time later she informed me, "Mary is so different since she entered kindergarten."

"To all educators who have come in contact with young children kindergarten is a vital unit of school organization. It bridges the gap between the home and the school, changing the child from a self-centered individual into an altruistic social being. He realizes that there are many other boys and girls whose rights must be respected and privileges preserved.

"The kindergarten child is trained to use his hands properly, given what is called a reading readiness, taught to speak distinctly, and to make the best use of his power of concentration. More important

THE PASTOR SAYS:

We grow in Christian grace as we willingly yield to the guidance of the spirit of Jesus Christ.

—Now and Then.

What Is In Store for Us?**THE COMING AMERICAN REVOLUTION**
By George Soule

Author of "A Planned Society" and "The Useful Art of Economics"

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Since 1924, George Soule has been one of the editors of "The New Republic." He is also Director-at-large of the National Bureau of Economic Research.

★★★

WE ARE THE BUILDERS OF A NEW WORLD

Edited by Harry H. Moore

Challenging chapters from the writings of James Truslow Adams, Sir Philip Gibbs, Walter Lippman, and others. Gives a review of the social crisis today, and definite suggestions as to what youth can do about it. Contains a discussion outline, making it adaptable for class use, a list of agencies working for a better world, and an excellent bibliography.

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perhaps, than any other value, he adjusts himself to school life with its novelty and formality."—Arthur J. Breen, Dean, Columbia College, Dubuque, Iowa.

The National Kindergarten Association, 8 West Fortieth Street, New York, will provide literature and lend colored charts to organizations desiring to work for public school kindergartens.

COURTESY

A young cowboy from an isolated ranch bought an ice cream cone, walked outside to eat it, then carried the cone carefully back to the soda fountain. Handing it to the clerk, he said: "Much obliged for the vase."

Puzzle Box

ANSWERS TO—MAKE 7 WORDS OUT OF 21. No. 10

1. Per-for-ate
2. Sea-son-able
3. Work-man-ship
4. Rep-a-ration
5. Tan-ta-mount
6. Bur-den-some
7. Sub-ma-rine

CURTAILED WORDS, No. 47

1. Curtail a book giving a list of addresses and get one who leads. Curtail twice and get to point out or to show. Curtail twice and get dreadful.
2. Curtail speed and get an old form of "to have". Curtail it and find another form of the same verb. Curtail it and get a exclamation.
3. Curtail an old musical instrument and get a backbone. Curtail it and get to twirl swiftly.
4. Curtail twice "according to the letter" and get a metric measure. Curtail it and get illuminated.
5. Curtail twice the conquerors of England in 1066 and get the name of an opera. Curtail it and find a rule or pattern. Curtail it and get a negative correlative. Curtail and you have another negative.
6. Curtail twice that which is done lawfully and get an important profession. Curtail it twice and get a member of your body.

—A. M. S.

USEFUL SIMILES

As swift as thought.
As soft as moonlight.
As restless as the sea.
As fragrant as lilacs.
As keen as a dagger.
As supple as an eel.
As bitter as aloes.
As spacious as the skies.
As sudden as lightning.
As modest as a violet.
As insensible as bronze.
As quiet as a sepulcher.
As impartial as sunshine.
As white as a snowdrop.
As light as thistledown.
As hollow as an echo.
As inflexible as an oak.
As arid as a desert.
As plump as a quail.
As pale as ivory.
As ancient as the pyramids.
As vain as a peacock.
As agile as a cat.
As sparkling as champaigne.
As free as flowing water.
As mysterious as death.
As talkative as a magpie.
As elusive as a shadow.
As yellow as a quince.
As adroit as a rhinoceros.
As tremulous as molten gold.
As straight as a candle.
As ruddy as a winter apple.
As impenetrable as granite.
As delicate as a sea-mist.
As glum as an undertaker.
As fair as a lily.
As eager as a greyhound.
As pallid as a pearl.
As innocent as the moon.
As empty as a rifled tomb.
As evanescent as morning dew.
As loud as a brawling brook.
As friendly as a squirrel.
As solemn as a requiem.

(Culled from "Similes and Their Use," by Greenville Kleiser. Funk & Wagnalls, New York, Publishers)

It is said that during a recent evangelistic meeting a worker approached a young man with the question, "Are you a Christian?" The youth looked up, smiled good-naturedly and replied: "Oh, no, sir! I am one of the choir."

THREADS OF LOVE

Gently weave into each day
A golden thread of love;
Thus is lit a candle bright
To shine for Him above.
Weave a smile of sunshine, too,
Into each path you go;
Ever keep well then in mind
Right's golden seed to sow.

Weave in life a sympathy
For those whom you may meet;
Tenderness of sympathy
May straighten erring feet.
Weave a sunbeam in the heart
And make it shine as gold;
Routing sham of base alloy
That's treacherous to hold.

Weave thoughtfully thru each day
A golden deed to bloom;
Weave a melody in heart
That's not akin to gloom.
Each day make choice selections
Of joys you'd weave therein;
For from tiny threads of wrong
May grow great skeins of sin.

Harry Troupe Brewer.

Hagerstown, Md.

The Family Altar

The Rev. Roland L. Rupp

HELPS FOR WEEK OF OCT. 22-28

Memory Verse: "And be not drunken with wine, wherein is riot, But be filled with the Spirit." Ephesians 5:18.

Memory Hymn: "Lord, I Hear of Show'r's of Blessing" (634).

Theme: The Christian Standard of Life.

Monday—The Christian Standard

Ephesians 4:17-27

What is the Christian standard of life? Who is really a Christian? The question presses us hard for an answer. Jesus never defines the character of the Christian, lucid as most of His sentences are. But He does inform us: "He that doth not take up his cross and follow Me, is not worthy of me." . . . "Ye shall love one another as I have loved you." . . . "Ye shall be perfect, as your heavenly Father is perfect." . . . "Ye are My friends, if ye do whatsoever I command you." From such statements one must construct his answer to the above question, and the only possible conclusion is that to be a Christian is the highest of all callings. Paul is much less explicit. But his life is our example and standard. Both Jesus and Paul ask us to get on our toes and stretch every nerve and be every inch the man.

Prayer: Father of all mankind, we thank Thee for the high calling of Jesus Christ. Help us to answer Him with noble hearts and willing spirit. Amen.

Tuesday—The Christian Walk

Ephesians 5:15-21

"The Christian Walk", according to Paul, is a walk with Christ all along the way of life. "Look therefore carefully how ye walk. . . . Redeeming the times. . . . Understand what the will of the Lord is. . . . Be filled with the Spirit." There can be no mistake about the Christian's walk. It is a way of life on which God is guide and Jesus is the Great Companion and Teacher. How imperative it is that we walk the way with an unsullied conscience! Jesus will not be our companion if we trifle with sin. The students of Prof. Walter Rauschenbusch used to call him "the Walking Gospel". More of

New Publications

Lay Leadership of Protestant Churches

By Leo V. Barker

A study of lay leadership both social and religious in the Protestant Church. Gives a picture not only in terms of quantity and quality, and of need for training, but within its own limits it also confirms or throws doubt on some of the current assumptions as to the kinds of participants in terms of training and experience who are most likely and least likely to give leadership with certain desirable social and religious characteristics in the Church's work.

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• • •

Leadership in Group Work

By Henry M. Busch

Discusses the problems and implications for group work of added leisure. He gives practical suggestions for program making and sound advice for effective group leadership. Prof. E. C. Lindeman says: "At last! A new type of handbook for practical community leaders has arrived. I am sure that I am merely expressing the pent-up gratitude of hundreds of others when I say, 'This is what I've been looking for'." \$2.25 Postpaid.

• • •

Prayers for Self and Society

By James Myers

The author, Industrial Secretary for the Federal Council of Churches of Christ in America, has consented to the publication of this compilation of his prayers, many of which have been given wide printing in the religious press during the past year. His first-hand experience in human relationships, and his leadership of the Churches in social action, has inspired their writing. Paper, 15 cts., Postpaid.

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us should be "Walking Gospels"—ministers, teachers, parents, Church members. Were more of us "Walking Gospels" the Church would not be the struggling organization it is.

Prayer: Eternal God, in every day and upon every way make us aware of Thy presence. Do not permit us to lose sight of Thee even for a moment. Amen.

Wednesday—A Temperate People

Jeremiah 35:5-14

The prophets of the Old Testament were much concerned with the problem of temperance. To them intemperance was an heinous evil. It is so today, even much more than in that early civilization. This modern machine and power civilization cannot afford to cultivate intemperance. The modern prophets face the fact squarely. On this matter there can be no equivocation. But, seemingly, there is no short cut to temperance. By this time, I suppose, we are all aware of this indication—possibly the Anti-Saloon League is not

yet convinced. We must go deeper in our efforts for a temperate nation than we have gone so far. Laws help, but they never go very deep. The thinking, the motivation, the heart and conscience of the nation must be won.

Prayer: We pray, O God, for light and the guidance of Thy Spirit upon all our people. Nationally we can not be a righteous nation unless we bring Thy mind into all our affairs. Amen.

Thursday—An Intemperate People
Isaiah 28:1-10

We Americans usually succeed in being an intemperate people. We seem to find much delight in excesses. Even during the prohibition period, which we could rightly call a dark period, we did not become a sober nation. The "moon-shiners" and bootleggers will vouch for that. And for that debauch we will continue to pay on through the decades. From the viewpoint of respect for law and order that period was one of shameful demoralization. But possibly our materialistic "drunk" was even worse as a moral blight. The gospel of prosperity which was so popular during that decade threw the nation badly off its balance and seared its conscience. Recovery is hard now, because, in order to recover, much of the loot of that sad decade must be surrendered, and the whole nation must be taught that "man shall not live by bread alone."

Prayer: Sovereign God, as a nation we must come to Thee in humiliation and as a penitent beg for Thy forgiveness. O God, teach us to become a nation of sober mind and pure heart. Amen.

Friday—Disaster Through Drunken Leaders

I Kings 20:13-21

Leaders as referred to above are impossible in any movement or cause. While, beyond a doubt, drunkenness is not as current now among men of prominence and responsibility as in former centuries, we are still too careless in the selection of our leaders. Leaders must be temperate men and women. They must be people of poise and judgment, of integrity and sagacity. Most of all, they must be personalities with a keen sense of right and wrong, acutely sensitive to all forms of injustice and oppression. The greater the responsibility, the more the person filling the position should be alert to spiritual approaches and spiritual forces. Character is a pre-requisite. But character is more than a passive goodness.

Prayer: Deliver us, our Father, from irresponsible rulers, from rulers who are spiritually dull, and from men in office who are selfish and lack the common touch. Amen.

Saturday—Living the Simple Life
Daniel 1: 8-13

Many of us long since have been overcome by the conviction that if in America opportunity and security are to be guaranteed to all, that the upper 50 per cent must enter upon a much simpler mode of life than that which is now being pursued. Frankly speaking, it is only by an extraordinary sharing of the necessities of life by those who have with those who have not, that the prevailing inhuman situation can be remedied. Law will not do it. Laissez Faire economic doctrine will only drive us closer and closer to revolution of violence. Brotherhood, co-operation, the Golden Rule, the Kingdom of God—these alone point to a solution of the intolerable situation. A modern asceticism—a Christian asceticism, if you please, undertaken for the common good, would dispel the darkness of suffering and break down the doors which have made solution impossible so far.

Prayer: Drive selfishness out of the human heart, O God. Speak to us, assail us with Thy Spirit, buffet us somehow until men come to a realization of their selfishness. Amen.



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Sunday—Christ in the Heart
Colossians 3:12-17

Today the world faces the inevitable results which come from war, greed, aquisitiveness, and irreligion. They are the way of ruin, desolation, and death. Paganism does not pay. Mammonism sets man against man. Force is the instrument of suicide. Irreligion is the religion of despair. Jesus is the way, the truth, and the life. He alone stands before the world today fully solvent. He has failed nowhere except where men have not tried Him. He has given life, and confidence, and happiness everywhere—except where men have not followed Him. Brethren, could we not begin an intensive drive to place Jesus in the human heart? What cause of greater promise could command our hearts more fully than this?

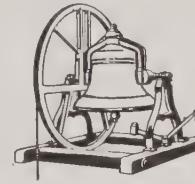
Prayer: O Christ of the ages, Leader of men, Brother of the prophet and saint, Thou who sufferest with all those who suffer, make us in heart and mind like Thyself. Amen.

Little Milton came home from Sabbath School with a mite-box.

"Why do they call it a mite-box, mother?" he inquired.

"Because," chirped in his brother, "you might put something in it and you might not."—Boston Transcript.

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MISSIONARY MESSENGER, Bloomsburg, Pa., Box P

of lightning, fire and war. A picture of Miss Hoy is in it, and one of her mother, "Nana" Hoy; photographs of the student body, the faculty; the girls at work and play, of the campus, and of the buildings. Then too, in Chinese (Miss Minerva Weil translated it for me) is the complete story of the farewell given to Miss Hoy and her mother by the school—all the fine praise and love they showered upon them, and their own modest Thank-yous. The booklet brings back Oh! so many memories of my days at Ziemer, and added pride in the splendid work of our Gertrude B. Hoy and our "Nana" Hoy, during their long years of courageous service. Both of them are on furlough now, comfortably housed in our new Missionary Home at Lancaster, in need of a long, long rest. So let us say with Miss Flatter, at the close of her story "Thus Far", "May the mother and daughter who have given so much loving service to the womanhood of Yochow, have a restful furlough and return refreshed in body and in spirit." P. S.—I knew our Miss Gertrude in 1911 at Hood College. She was a senior when I was a freshman, and she was graduated at the age of 19, as valedictorian of her class! And all down through the years she has kept on using her brains. No wonder, therefore, at the close of her address to the 507 women at Eastern Synod in Lebanon, recently, our Dr. Caselman said to all of us, "That is the most scholarly address on China I have ever listened to!" God grant that you, too, may some day share your mind and heart with the youth of China!

Small boy: "Father, what's a committee?"

Father: "A committee is a body that keeps minutes and wastes hours."

Children's Corner

By Alliene De Chant Seltzer

The postman has just brought me the finest surprise! It's more than 9 inches long, and 6½ inches wide—a booklet of 48 pages, most of which are Chinese, and it comes from none other than Miss Erna J. Flater, our missionary teacher at Ziener Memorial Girls' School, Yochow City, Hunan Province, China. And it begins at the back! In Miss Flater's article, "Thus Far", she tells us that "This issue of the Ziener Memorial Girls' School News commemorates the 20 years of service that Miss Gertrude B. Hoy has given to the school," and gives a short history of that plucky school of ours that has kept its "Head High in the Wind" (as one of its students was named), in spite

In the world of the soul there are sometimes shadows when there are no clouds. It continues clear and blue overhead, but the brightness has passed away. We cannot tell how the shadow began, or from what quarter it came. It will go as it came, without apparent cause, perhaps without observation. These inward shadows have mostly their significance. Sometimes they herald the coming of an unusual grace. Sometimes they warn us of the approach of an unusual trial. Yet this last is only another form of grace.

F. W. Faber, in *The Church Advocate*.

were shown of our Reformed Mission work in Japan. At the evening Church service following the banquet the Guild had charge of a beautiful candlelight service and then Mrs. Kriete brought to the girls a fine portrayal of the desire on the part of the girls of Japan to be real friends of American girls. Miyagi College and its girls and their problems were made real to the audience.

The following officers were elected for the ensuing year: President, Mrs. H. C. Stauffer, of Harrisburg; 1st vice-president, Mrs. Frederick Churchill, of Easton; 2nd vice-president, Mrs. G. W. Spotts, of Telford; recording secretary, Mrs. J. P. Moore, of Lansdale; corresponding secretary, Mrs. Preston, of Philadelphia; treasurer, Mrs. L. A. Gass, of Reading; statistical secretary, Mrs. J. K. Stoudt, of Leesport; historian, Miss Rosa E. Ziegler, of Lebanon.

Mother Gerhard, of Lancaster, Pa., well known all over our Church as the mother of two of our missionaries in the Japan Mission and the grandmother of another, was missed this year when the 47th annual session of the W. M. S. of Eastern Synod met in St. Mark's Church, Lebanon, Sept. 25, 26 and 27, 1934. Her letter of regret at not being able to attend was read in open session, because Mother Gerhard for a long period of time was an active worker in the missionary work of Eastern Synod and of late years has been an active listener and co-operator. Mother Gerhard sent her best wishes and assurances that her prayers were for Eastern Synod, and in spirit she was with the organization. Because she stressed her outstanding interest in the young people of the organization, for Mother Gerhard has always remained young in spirit, the Guild girls, through the suggestion of Mrs. Snyder at their Guild banquet, sent "Greetings" direct to Mother Gerhard to cheer her heart and assure her of their appreciation of her interest in them.

OUR WINNEBAGO INDIAN SCHOOL NEEDS

Our interest in the Winnebago Indian School was again revived by the interesting account, given at the convention of the W. M. S. of Eastern Synod, held in Lebanon, Pa., Sept., 1934, by Mrs. John Lentz, of Collegeville, Pa., of her visit to the school this past summer. The school is in need of many things for its boys and girls. They come to the school from poverty-stricken homes and must be clothed from head to foot. Their ages range from 6 to 16. They need: (1) Clothing—coats, caps, sweaters, overalls, boys' blouses, shirts, stockings, pajamas, mittens, dresses, slips, aprons, nightgowns, shoes, rubbers. (2) Bedding—quilts, bed sheets 64" by 78" or 64" by 90", pillows, pillow cases, 18" by 32", blankets for single beds, patches for making quilts and comforters or any old clothing that can be cut up for such use. (3) Sewing materials—needles, bleached or unbleached muslin, buttons, scissors, common pins or safety pins, black and white thread, hooks and eyes, outing flannel, good remnants of all kinds. (4) Toilet articles—Combs, towels, tooth brushes and tooth paste, soap, wash cloths, handkerchiefs. (5) School supplies—Pencils, tablets, crayons, books and notebooks. (6) Toys—Dolls, games, toys of all kinds. Address all communications and shipments for the Indian Mission thus: Winnebago Indian Mission, Rev. Ben Stucki, Superintendent, Neillsville, Wisconsin.

REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Mrs. Marion Brindley, Matron

Harvest donations beyond expectation continue to come in. The Lord is indeed blessing us in basket and in store. The health of the family continues to be good.

Mr. and Mrs. Oscar Miller, the parents

of Mrs. Charles Alspach, kindly gave us an Atwater Kent radio, which has been installed in the annex. We were needing a new covering for the dining room floor, and Mrs. Charles L. Glanz very kindly donated a handsome congoleum rug. Good books and magazines would be greatly appreciated by the guests. One guest is very fond of the "Geographic Magazine".

Rev. J. G. Kerschner conducted Communion service at the Home on Oct. 3, when 23 members of the family met around the Lord's table and remembered Him.

The Matron of the Home has so learned to love and respect the members of the Reformed Church with whom she has come in contact that she expressed the desire to unite with them in worship, so on Oct. 7 at the morning Communion service she was received into Heidelberg Church as a communicant member.

Any day at any reasonable hour is visiting day at the Home and visitors are always welcome. Wednesday and Sunday, between 3 P. M. and 4 P. M., are the hours for religious services.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The Ladies' Visiting and Advisory Committee elected new officers at their quarterly meeting on Thursday, Oct. 5. They are as follows: Mrs. Anna L. Moyer, president; Mrs. Tillie Reber, vice president; Mrs. Herbert P. Taylor, second vice president; Mrs. H. E. Gebhard, secretary; Mrs. Elsie Livingood, treasurer. Mrs. Gebhard was again asked to take charge of the bazaar.

The main spirit of the Board meeting was to so plan our work as to effect all economies in order to avoid a deficit next year.

Due to the meeting of our Board of Managers and the preparation of our financial reports, which were for the first time prepared from our new form of bookkeeping, the superintendent found it impossible to visit the 3 Classes that met during the first week of October.

No trespassing signs were placed around our property. This is done to keep hunters away from our buildings to protect our children. Last year a number of hunters came so near to our buildings that we heard bullets passing. Most of these signs will be removed after the hunting season.

"WEIGHED IN THE BALANCE"

(Continued from Page 2)

In this atmosphere of form making up for spirit, much of our preaching is prone to become mere platitudinous mouthings of euphonious phrases which soothe the hearers into spiritual, if not physical, slumber.

Irrespective of the possible effect of too much ritual, present day preaching has degenerated enough of itself without such formalistic aid. Go through the Church notices in your city papers of a Saturday morning and notice the themes for Sunday services. The subjects are trite and often downright ridiculous. There is often no promise of the sermon coming to grips with the many social problems which today undermine our National, Economic, and Christian stability. Can you imagine anyone's moral toes being trampled by listening to a sermon on "The Testimony of a Tear," or "Soul Illumination," recent themes selected at random from Church notices of a city paper. Much of our present-day preaching lacks the prophetic quality. Let our ministry hew away at the knotty problems of our complex social order as fearlessly as did the prophets of old, and let the chips fall where they will. Then will preaching at least supply the urge to go out and live courageously and honestly which will be a beginning of the solution of our problem.

We might also say that the Church is like the average tourist on a first trip to Europe, encumbered with too much baggage. This little couplet expresses it fit-



Miss Rosa E. Ziegler, Editor
440 N. 7th St., Lebanon, Pa.

An unusually fine and inspirational gathering was the Fall Convention of the W. M. S. of Eastern Synod held in St. Mark's Church, Lebanon, Sept. 25, 26 and 27, it being the most largely attended of any meeting of the W. M. S. of Eastern Synod, having 507 registered officers, delegates and visitors. The theme of the convention was "God's Purpose—Our Task". Various phases of this theme were carried out in the devotional services at the opening of each session by the following women: Mrs. W. C. Hess, Avon; Mrs. F. E. Bamberger, Lebanon; Mrs. H. J. Miller, Womelsdorf; Mrs. G. W. Williams, Lebanon; and Mrs. F. B. Witmer, Lebanon.

The fellowship dinner served in the social rooms of the Church on Tuesday evening was a busy round of welcomes given by the pastor, Rev. H. J. Herber; the pastor emeritus, Dr. I. C. Fisher, and a representative of each of the 4 missionary organizations of St. Mark's Church and a representative of the Lebanon Classical Society. The response to these welcomes was very fittingly given by Mrs. Alliene De Chant Seltzer, of Bethlehem, Pa.

Outstanding missionary guests at the convention were Mrs. Mary B. Hoy, who served in the capacity of missionary in foreign fields for 45 years; Mrs. Hoy's daughter, Gertrude, who is head of a girls' school in Yochow, China; Miss Minerva Weil, an evangelistic worker in Shenchow, China, and Mrs. Carl Kriete, wife of the President of Miyagi College, Sendai, Japan. Miss Gertrude Hoy thrilled her audience with a fine, scholarly presentation of the work of Christianity in China, and Miss Weil gave a very prayerful talk on the work she and her helpers are doing in China. Two other very interesting speakers were Dr. A. V. Casselman, Secretary of the Board of Foreign Missions, and Dr. Charles E. Schaeffer, Secretary of the Board of Home Missions. Many and interesting were the reports given by the officers, departmental secretaries and committee chairmen, showing a fine spirit of organization, co-operation and progress in carrying on our great missionary work.

A Round Table conference and discussion took place on Thursday forenoon on the recent merger of the Evangelical Synod and the Reformed Church in the U. S. The discussion was led by Dr. G. W. Richards, first President of this merged Church. Mrs. M. C. Lang, of the Evangelical Synod, gave a very vivid account of the missionary work of her Church, especially stressing the outstanding work among lepers in India, in which work she and her husband had an active part for the past 9 years. Miss Carrie Kerschner then compared the organization and policies of the two denominations in a clear way. A G. M. G. banquet was held on Thursday evening, there being 475 in attendance. All the place cards, favors and decorations were Japanese and movies

tingly, "The Church is so full of a number of things, we all are too busy to be happy as kings." There are too many organizations in our Churches, and too much competition among them. And most organizations import all sorts of worldly devices, many of them questionable, to make money for their treasures or the Church treasury. The world will never respect us for using methods we denounce outside of Church walls. Moreover, "A house divided against itself cannot stand." Truly the Church is destroying her own bulwarks; no wonder she is weak.

Besides our great concern with these various things of which I have spoken, there are ugly faults within the Church itself which stand out glaringly to the eyes of a critical world. How can we command respect and authority over evil when we play politics in Church circles to such an extent that even our state political rings might take a leaf from our book? Is it not too often a sad fact that our meetings of Classis and Synod are more often concerned with trivial matters, petty details of cut-and-dried schemes, all sorts of political log-rolling for positions in vacant pulpits, and desired offices, than with the Kingdom of God? Our "Messenger" has had several articles commenting on the evils of our present system of moving ministers. But what are we doing to improve this situation? We have shrugged our shoulders after reading these comments in the "Messenger," and continued to wink at the repeated disregard for the Church Constitution on the part of Supply Committees, Consistories and Congregations. Consequently, possibilities for playing politics when there is a choice vacant pulpit, or even a fair one, have increased. Soon a minister will almost have to resort to bribery to change pulpits at all. Usually he who rolleth his political log, or hath it rolled for him, with the best aim is elected. Whereupon we proceed solemnly to proclaim the elected man called of

God to be the new pastor of our congregation. Faugh! Need we ask why the Church is weak!

One of the biggest reasons, however, that the Church is weak is the manifest indifference of her members, their failure to live their religion they profess. The laity is not alone to blame for this fault, but the clergy as well. The clergy with much of their uninspired preaching have helped make present-day religion a glorified ethical culture society, the principles of which are moral, but which can be conveniently forgotten when it is to our material advantage to forget. What wonder most people lay aside their religion with their Sunday clothes? What wonder that sometimes our "pillars of the Church" are the very ones the community watches with suspicion and distrust? The world points to such inconsistent Christians in scorn. Their Church can have no moral or social influence when they forget their Christian vows in the lives they live. Our Churches today need God as badly as the masses of the world need Him, but we in the Church do not realize our lack of Him. Under the spell of our devitalized religion we have stripped God of His meaning. He has become a sort of household Deity that we dust off for Sundays to take with us to Church, and bring home to place in some corner to be forgotten and gather dust till the next Sunday.

Of course, there are many whole-souled earnest Christians, both laity and clergy, but this leaven must soon become more influential in leavening the lump of Christendom, or else God help us! Let us ruthlessly cut out the cancerous worldly sores that eat the power from our Christian vitals, and let our concern be with spiritual things. Then shall "all these things be added unto us." May we prayerfully seek a "New Deal" in Church policies. May we work earnestly with God to find a solution to this problem.

A Messenger Reader.

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purpose is to do "the will of the Lord" (v. 17), and, thus, to manifest gratitude to God for all His blessings (v. 20). The new power and spirit come from on high (vs. 23, 18).

It is not necessary, nor feasible, in these notes to consider Paul's exhortations in detail. Two pithy statements sum up the whole matter. Put away the old man, and put on the new man. That is Paul's comprehensive description of the Christian's standard of life, both in its negative and positive aspects.

I. **Putting Away the Old Man**, 4:22. That, says the apostle, is "your former manner of life." It is the way in which "the Gentiles walk, in the vanity of their mind." They are "darkened in their understanding, and alienated from the life of God, because of the ignorance that is in them, because of the hardness of their heart." Thus, "being past feeling, they gave themselves up to lasciviousness, to work all uncleanness with greediness" (4:18, 19).

The Gentiles still walk that way. Their name is legion, and we find them in Christendom as well as in heathendom. Elsewhere Paul gives us a notable catalogue of their works and way (Galatians 5:19-21). Such is the old man, "that waxeth corrupt after the lusts of deceit" (v. 22). His works are the works of the flesh.

The first requirement of the Christian standard of life is to put away this old man. The follower of Christ is a man of flesh, like his Gentile brother. He shares the instincts and impulses of "the old man." But he must "put them away." "Ye did not so learn Christ," says Paul, "if so be that ye heard him, and were taught in him, even as truth is in Jesus" (4:20, 21).

All that is quite obvious. There are certain things a sincere Christian simply cannot and will not do. He will not break the decalogues, not any of the ten commandments, wilfully and habitually. Like the Ephesian converts, his past habits may hamper him, and his environment may tempt and betray him. But he will struggle to put away the old man, knowing that "ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other" (Gal. 5:17).

This, however, is merely the first requirement of the Christian standard; by no means the last and highest. It only covers the negative aspect of the Christian life. It sets forth the things we must not, and cannot, do, if we follow the way of Christ. We must not lie or steal or kill. We must not "be drunken with wine, wherein is riot."

But, if that be the full measure of the stature of Christian character, just how does a Christian differ from thousands of non-Christians? After all, there are multitudes of "Gentiles" all around us who keep the ten commandments as well as we do. They do not accept Christ as their Saviour, but they are not drunkards, libertines, thieves, murderers. They have put away the old man. Their lives are moral.

Unfortunately, in our Christian teaching we have sometimes been content with this negative aspect of the Christian standard of life. At least, we have stressed it unduly. Thus we have reduced Christian character to its moral minimum. We have failed to see, and set forth, the heights of endeavor and achievement to which Christ calls men in His school of life.

II. **Putting on the New Man**, 4:24. Paul

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-second Sunday after Trinity

October 28, 1934

The Christian's Standard of Life

(International Temperance Sunday)
Ephesians 4:17-27; 5:1-21

Golden Text: And be not drunken with wine, wherein is riot, but be filled with the Spirit. Ephesians 5:18.

Lesson Outline: I. Putting Away the Old Man. 2. Putting On the New Man.

Our lesson consists of a series of exhortations, addressed to the Christians at Ephesus, and setting forth Paul's conception of the Christian standard of life. These recent converts were living in a stronghold of Greek religion and civilization. Ephesus was the center of the cult of Diana, a corrupt and corrupting form of idolatry. It was also a metropolis of commerce and industry, attracting merchants and travelers from the ends of the earth. Thus wealth and wickedness flourished in Ephesus. Morality was at low ebb. And Paul's spiritual children were in grave danger of backsliding. The habits they had formed, and their environment, made it much easier "to walk as the Gentiles also walk," than to walk with Christ, in the new way (v. 17).

Accordingly, Paul writes to these newborn "babes" in Christ, as a father might write to his tempted children. He quite understood the difficulties and dangers of

these converts, who were earnestly trying to live a Christian life in a pagan community. In a friendly, familiar fashion, he rebuked the erring ones, and exhorted the whole group to "look carefully how ye walk, not as unwise, but as wise" (v. 15).

One is impressed with the sober and sensible reality of Paul's counseling words. There were Jews in Ephesus who also proclaimed standards of life. Their rabbis, too, paraded as the authoritative guides of men to the highest and best life. But they talked about rites and ceremonies, and called for their punctilious observance. Their words lacked reality. They dealt with the outer shell of life, not with its substance.

Likewise, there were Greek teachers in Ephesus who claimed to know the secret of life. They belonged to the mystery-cults of the times. They talked about the ecstacies and raptures vouchsafed to the initiated, about great mystical experiences through sacramental communion with the god of their cult.

Not so Paul. The standards of life which he commands to the Ephesians have nothing to do with outward rites or with mystical raptures. They are practical and moral to the core. They relate to our daily life, in all its relationships—to our humdrum, human affairs. But they lift it to a new level. The Christian standard of life is not a new kind of a life, apart from men and detached from the world. It is our daily life, our humble tasks and dull routine, lived in a new spirit, with a new power, and for a new purpose. That new

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was a wise teacher and guide. He was not content with negations. These man-made ordinances of "touch not, taste not, handle not," had lost their significance for him. Christ had freed him from their beggarly bondage. But this new freedom did not mean license to do as he pleased. Now an inner constraint took the place of the outer restraint. He had put on a new man. He was renewed in the spirit of his mind. There, in the inmost center of his being, the spring of all his desires and actions—in his spirit, a transformation had taken place. This new man, emancipated from the law, did far more than the law demanded. His life was under the rule of love. What love prompted and demanded, that was the positive and constructive standard of the Christian life.

That new man, says Paul, "hath been created after God in righteousness and holiness of truth," and the knowledge of it comes from Christ (4:24, 20, 21). In these verses he points at the pattern and at the power of this new man, whom we must put on as the disciples of Jesus.

Both the pattern and the power are heavenly. They are revealed in Jesus Christ, in His human life and work, but their source is in God. Thus, "putting on the new man" denotes a radical transformation of the old man. Not merely a reformation, but a transformation. The Christian standard of life implies a new outlook and a new attitude. The criterion of conduct is the will of God as exemplified in the Mind of the Master.

Accordingly, there is truly a radical difference between a Christian and his non-Christian neighbor in their standards of life. Both may keep the law perfectly. Morally, measured by the statutes of men, their lives are equally blameless and faultless. But the Christian does not measure his life by law. He does not ask, What does the law demand and forbid? His criterion is love—the love wherewith Christ loved men. What does this divine love demand of me in my daily walk? If every member of the Christian Church were to make this divine standard the criterion of his conduct, in all his relationships, we should have a new morality, radical and revolutionary in its effect.

The implications of this Christian standard of life concerning temperance are obvious. Shall we be content with teaching and preaching, "Be not drunken with wine, wherein is riot?" or shall we follow Paul and add to this negative exhortation, "But be filled with the Spirit"?

Filled with the Spirit of Christ, we shall view the whole liquor problem from a new angle. Then the manufacture, sale, and use of liquor is no longer primarily a question of law. It becomes a much wider and deeper problem that only a conscience illuminated and fortified by love can solve.

And that solution points to the ultimate eradication of the traffic in liquor from the body politic. History is repeating itself, in spite of the promises of the friends of liquor. The saloon is coming back, with all its former meanness and menace. There is an imperative need to raise up in our homes and Churches a generation that can deal more wisely and effectually with the temperance problem than we have done.

Let us note, finally, that, in the closing verses of our lesson, Paul exhorts the Ephesians to meet together in worship, "speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ" (5:19-21).

Worship, thus, plays an important part in putting on the new man. No man can do that unaided by God. Only by worshiping Him are we filled with the spirit that transforms and renews men. Only by constant communion with God are we made strong to walk and work in love.

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CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.
Oct. 28: Missionary Heroes of Today

Acts 1:8

The annals of the Christian Church abound in missionary heroes. From the time that the apostles went forth "to the uttermost parts of the earth" to bear witness to Christ until this very hour, there have always been those who gladly gave their lives to the missionary enterprise. It has been stated that only one of the apostles of our Lord, St. John, died a natural death. All the others, with the exception of Judas, suffered martyrdom for the cause of Christ. But suffering and persecution and death could not quench

their ardor, and as they laid down their lives there were always others to carry their message onward until the present moment. The heroes of battle in all the wars of the world have no more glory attached to their names than have these "soldiers of the Cross", who for 19 centuries have borne witness to Christ in the far off places of the world. The story of these missionary heroes reads like a romance and their names are written in the Lamb's Book of Remembrance. We have such noble heroes today, but their heroism is not precisely the type of that which the early missionaries manifested.

In years gone by missionaries endured great privations. They had to undergo physical hardship. They went into regions which had hardly been explored and cast their lot amid uncivilized peoples. Many of them suffered from dreadful diseases, from improper food; some of them were eaten by cannibals, they were put to death by savage men. They had to labor among people who did not want them, who could not understand or appreciate them. They had to be away from home and friends and had scarcely enough salary to maintain themselves. This was true of home as well as foreign missionaries.

But today many of those conditions have changed. We used to pity the missionaries because of their hardships, but the missionaries of today do not have to undergo the same physical privations as those of a few generations ago. They now live in comfort, at least many of them do, and they do not ask our pity on that score.

The heroism of our modern missionaries takes on a different form, or is called forth by different conditions. The so-called "non-Christian" nations are not steeped in ignorance as we used to think they were. There are some of the greatest universities in the world in non-Christian lands. Some of the great scholars of the world are to be found among those peoples. Consequently the whole missionary enterprise has changed its character. The modern missionary now becomes a hero because he must meet the philosophical, theological and social conditions of those countries with the religion of Jesus Christ. This requires far greater wisdom and patience and perseverance than was formerly demanded. He now wrestles with "principalities and powers, with the world rulers

of this darkness." He now matches the philosophy and the religion of Jesus with the ancient oriental philosophies and faiths, and seeks to impregnate those systems with the new life and spirit of Jesus Christ. There seems to be much more at stake in this enterprise than formerly. He has to change the viewpoint, the whole attitude, of the people to whom he ministers. For this cause he stakes his all, he "bets his life" for Jesus, and this makes him a hero of the first order.

It would be interesting to call the roll of the missionary heroes of our own Church. Our veteran missionary in Japan is Dr. David B. Schneiders, who went out almost 50 years ago and is now the President of our college in Sendai, the largest educational institution in the Reformed Church. Next to him comes Dr. W. E. Hoy, who after laboring for some years in Japan became our first missionary in China 35 years ago. He there built up a great educational work and died on the Pacific Ocean on his way back to this country, a martyr to the cause he so nobly espoused. Mention should be made of Rev. William A. Reimert, who was shot down in cold blood as he was defending the missionary compound in China. The names of others should be recorded in our list of missionary heroes, but the roll would be too long.

There have been great heroes among our Home missionaries as well. The story of Jacob Orth, which is recorded in recent issues of "The Outlook of Missions", reads like a romance. Our early pioneers who went into the great northwest and amid many difficulties built up the Reformed Church, deserve a place in the gallery of the good and the great. The missionaries of today in our Home field are real heroes. They labor in hard and difficult fields and are inadequately paid for their work. Because the Church at large has failed to supply adequate funds, they have not been paid in full for several years. In fact, the Board of Home Missions now owes these mission workers the sum of \$125,000 in back salaries. When it is remembered that there are only about 150 of these missionaries, the sum owing to each one is very large and is entailing suffering and hardship upon them, which makes them all the more worthy to be called real heroes in the cause which they carry forward for Christ and the Church.

of 1933. The report from the mint shows a greater demand for small coins than at any time since Dec., 1929. This has been pointed out as a sign of improving business.

Compulsory arbitration of industrial disputes is opposed by the Roosevelt Administration, Secretary of Labor Perkins told the convention of the American Federation of Labor Oct. 5 in session at San Francisco. She also said emphatically that Section 7A of the Recovery Act was "the law of the land."

Early progress in the government's \$1,500,000,000 housing program, with each day's loans now showing an increase of 40 per cent over the corresponding day of the previous week, indicates that "the operation will equal our most optimistic expectations," James A. Moffett, Housing Administrator, declared in a report to the President Oct. 5.

Germany has ordered home production of gasoline, though it costs four times the world price. It is her desperate fight for self-sufficiency.

Dr. Tyler Dennet was inducted Oct. 5 as the 10th president of Williams College, at Williamstown, Mass.

More than 80,000 families have been taken from the direct relief rolls during the last 6 months and helped toward economic independence by the government's rural rehabilitation program, Harry L. Hopkins, Relief Administrator, stated Oct. 5.

A virtual ultimatum to Yugoslavia to cease in the interests of European peace from pursuing her present provocative policy toward Italy was delivered by Premier Benito Mussolini Oct. 6, in Milan.

The resignation of Paul C. Yates as assistant to Governor Paul Pearson, of the Virgin Islands, has been announced by Secretary of the Interior Ickes Oct. 6. Mr. Yates has been ordered to Washington to answer charges against him. Insubordination is alleged.

Secretary of State Cordell Hull intimated Oct. 6 that a French news agency was conducting a systematic campaign to discredit the United States Government in Latin America. Similar charges had been made previously by other high officials in Washington.

The government of Premier Alejandro Lerroux of Spain, which had provoked an uprising by giving Ministerial portfolios to three Catholic Popular Actionists, claimed victory Oct. 7 in saving the Spanish Republic. 500 persons have been reported dead as the result of the revolt. More than 5,000 insurrectionists are under arrest, among whom are 32 officials. At this writing, Oct. 9, fire broke out anew in Madrid. Religious hate flared up and Northern Spain is in a grip of terror. The Communists held out in the Barcelona district.

President Roosevelt, Oct. 7, forecast indefinite continuation of the Civilian Conservation Corps in acknowledging a

NEWS OF THE WEEK

Mrs. Henry W. Elson

As a direct result of the Morro Castle disaster, senior officers of the Navy will be placed on American merchant ships to see that fire and lifeboat drills are regularly held, that lifeboats are in good condition, watertight doors are working and other safeguards to life are in proper condition. This program was announced Oct. 2 by Secretary Roper of the Commerce Department.

Dr. Robert A. Millikan announced Oct. 2 at the Conference of Physicists in London a modification of his world-famous theory that cosmic rays are evidence of a continuous creation and building up of the universe. He now declares the rays show death of matter as well as birth.

James G. McDonald, the League of Nations high commissioner for refugees from Germany, delivered the main address at the official inauguration of the German Jewish colony known as Nieuwersluis, recently established on part of the land reclaimed from the Zuyder Zee. The Netherlands Government, a few months ago, granted for a period of 10 years a tract of 175 acres where a colony for young German Jewish refugees has been established.

About 82,000 more officeholders are em-

ployed by the government in its executive civil service at the present time than on June 30, 1932, the Civil Service Commission stated Oct. 3.

Harvard University has refused to accept the \$1,000 scholarship offered by Dr. Ernst F. S. Hanfstaengl, Chancellor Hitler's lieutenant and a member of the Harvard class of 1907. Dr. James B. Conant, president of Harvard, criticized the German Chancellor for driving out of Germany those authors and educators who differed from his views in a sharp note rejecting the scholarship offer.

Premier Gaston Doumergue told the French people Oct. 4 they must back his proposed reforms or be prepared for civil war, which would bring foreign clash. His reforms included wider powers for the Premier, budget responsibility for the Cabinet and prohibition of political activity by civil servants.

August exports were 30% above total for the same month of last year.

X-rays from mercury, an entirely new source for such radiation, were announced Oct. 4 from the University of California.

The nation's rising revenues for the current fiscal year passed the billion-dollar mark Oct. 5. This was \$271,000,000 ahead

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report from its director, Robert Fechner. The President said he "was greatly interested and encouraged" by the report. The director cited the value of the camps' activities and the high standard of the workers' conduct.

Banks representing more than 75 per cent of the total commercial bank resources of the country have accepted contracts of insurance in order to make modernization loans, the Federal Housing Administration announced Oct. 7. Large banks have accepted contracts for Federal insurance covering 20 per cent of loans for home renovation more quickly than the smaller ones. Resources of banks helping the modernizing program exceed \$34,000,000,000.

250,000 boys between the ages of 18 and 21 assembled Oct. 7 in every large city of Italy and were told that fascism promises them "neither honors nor jobs nor profits, but only duty and combat." They are members of the Young Fascists of Combat, celebrating the organization's 4th anniversary.

The Eucharistic Congress opened at Buenos Aires, Oct. 10. Pilgrims from all over the world are attending.

Attorney General Cummings, Oct. 7, called a national conference to combat crime to meet in Washington Dec. 10-13. The delegates will represent civic, legal, police, religious and scientific organizations.

A grand jury at Flemington, N. J., Oct. 8 heard 24 witnesses, including Colonel Lindbergh, and returned a murder indictment against Bruno Richard Hauptmann for the slaying of the Colonel's first-born son, Charles, Jr.

The British unemployed dropped 54,591 in Sept. The total now is 2,081,987.

By unanimous vote the annual convention of the American Federation of Labor, Oct. 8, adopted a resolution for the 6-hour day and 5-day week as one of the cardinal planks in its recovery program.

Farm income for June, July and August was \$1,580,000,000, a rise of 44% above 1933. The income included \$133,000,000 in AAA benefit payments.

About 25,000 persons will be put to work at once throughout the country to take what is regarded as the most important agricultural census since 1840; William L. Austin, director of the Census Bureau, announced Oct. 8.

King Alexander of Yugoslavia and the French Foreign Minister of France, Louis Barthou, were assassinated by Petrus Kalem, a Croatian, as the King landed at Marseille, Oct. 9, on a state visit to France. His son, Peter, 11 years old, attending school in England, becomes King.

THE CLASSIS OF NORTH CAROLINA

The Classis of North Carolina of the Evangelical and Reformed Church convened in Corinth Church, Hickory, Tuesday, Oct. 2, at 10.30 A. M. At the appointment of the President, the opening sermon was delivered by Dr. W. F. DeLong of Phila., Supt. of the Church Building Department of the Board of Home Missions. The text was Isa. 40:9: "O Zion, that bringest good tidings, get thee up into a high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" The speaker said in part, "This is a command to move forward. An aggressive Church must move forward. The Church has not kept pace with material advancement. The Church is not a social, industrial, or political organization. Its primary function is to build the program of Christ into the fabric of every day life. We sing, 'Like a mighty army moves the Church of God'; but are we thus moving?" The speaker splendidly emphasized every phase of the text. In connection with the concluding statement, "Behold your God," he declared that the only salvation for the world is to "get back to God." It was a timely

message and was greatly enjoyed by the members of Classis. The Holy Communion was observed.

The Classis was called to order by the President, the Rev. Augustus C. Peeler, of Winston-Salem. The Rev. J. C. Leonard, D.D., Stated Clerk, called the roll and a quorum was found present. Addresses of welcome were delivered by the pastor loci, The Rev. Harry D. Althouse and Mr. Joseph L. Murphy, Esq., a deacon of the congregation and a son of the late Dr. J. L. Murphy, who for many years was pastor of the congregation and whose spirit seemed to be felt in the opening meeting of Classis. These remarks were graciously responded to by the President.

Dr. W. F. DeLong presented the cause of Home Missions and Dr. A. V. Casselman the cause of Foreign Missions. Both spoke during the sessions of Classis and at the evening service. Dr. C. A. Hauser of Phila., presented the cause of Christian Education, and Dr. J. C. Leonard the cause of Ministerial Relief. Dr. Howard R. Omwake, President of Catawba College, spoke in behalf of the College.

Much time was given to the consideration of the report of the Missionary and Stewardship Committee. By action of Classis, all local Consistories are to join in the denominational wide Kingdom Roll Call on Nov. 25th, or some other date near that time, by which it is hoped to secure a pledge for the support of both current and benevolent expenses from every member for 1935.

By the unanimous action of Classis, a committee was named to secure the united co-operation of all congregations in the "Dollar Day" contribution from every member to be used in the payment of the back salaries of the Home Missionaries.

The meeting adjourned late Wednesday afternoon, Oct. 3, and the brethren returned to their homes, feeling they had had a most profitable meeting. The hospitality of the people of Hickory was greatly enjoyed.

—Lee A. Peeler, Press Agent.

THE 100TH ANNUAL MEETING OF PHILADELPHIA CLASSIS

Philadelphia Classis is planning to observe in a special way its 100th annual meeting next January in First Church, Philadelphia.

The 50th anniversary was observed in 1886 at its 51st meeting. A historical statement was prepared for that meeting, but it was not published at the time. It was published, however, by the order of Classis in 1897, in substance in a special pamphlet with a few added facts, particularly tabulation of names of ministers, dates, etc., bringing the material up to June, 1897. The pamphlet is 17 pages in length with 4 large sized sheets added of tables of ministers' names, dates, etc.

This publication records the resolution of the Synod of the German Reformed Church, Baltimore, Md., Sept. 27, 1836, authorizing the formation of Philadelphia Classis. It contains also the report of a committee appointed by the Baltimore Synod. This committee outlined the geographical limits of the new Classis, set the time and place for its first meeting, "the third Wednesday of November next, in Philadelphia", (Nov. 16, 1836), and made the necessary preliminary arrangements for the meeting.

In accordance with the instructions of this committee the members of the Classis to be formed met on the appointed date in Philadelphia in the German Reformed Church on Race St.

The original papers of the formation of the Classis are in the archives of Philadelphia Classis in the Schaff Building. An interesting, not to say surprising, thing about these papers is that only a few of them are in German. The official documents are all in English (and there are no marks to indicate that they are translated copies), while the few papers which are in German are personal letters or reports. It would appear from these facts

FOUR of the New Christmas Titles

The Fourth Shepherd

By C. AUSTIN MILES

A Christmas Dramatization or Play

Being an interesting, intriguing portrayal of the Shepherd who missed the angelic song. The application is for people of today. It calls for a number of characters. Levi, one of the Shepherds, missed the song of the Angels, and becomes a wanderer, the robber Barabbas. In the end he is given the glorious opportunity of hearing the song, and again is Levi, who hails the Christ. This dramatization is sacred and altogether impressive. 25c the copy.

* *

The Coming of the Great Light

By MRS. BOGARD

A Christmas candle light pageant. Those desiring candle lighting will find this one highly pleasing and spectacular. 40 characters may be used, or fewer if it is deemed necessary. Around the Christmas story is woven a lesson of loving service, following the coming of the Great Light. 25c the copy.

* *

The Deserted Toy Shop

By CLARA FRANKEN

A charming musical play for children, and intended for the week-night Christmas celebration. It requires but few boys and girls for spoken parts, but may have as many children as desired for the toys. The toys make merry until the return of Santa, when they scamper to their places. It is full of good, wholesome humor. The music consists of a Toys' March and two short singing selections, easily learned. 30c the copy, \$3.00 the dozen.

* *

At Castle Christmas

By ELSIE DUNCAN YALE

A cantata for young folks. Daisy and Dolly "put on" a play at "Castle Christmas." "Pep," the Page, arranges the "scenery" in the presence of the audience and summons the various groups as needed. Of course, there is a lesson taught. The music is easily learned; it is charmingly bright and snappy, or dignified, as occasion requires, but never dull. Scenery and costume are minor details, neither elaborate. 30c the copy, \$3.00 the dozen.

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that English was used much more in the official life of our denomination at that time than we now often assume. This is all the more noteworthy if we remember that the German-speaking congregations were included in the Classis and continued to be a part of it until 1873, when upon their request they were permitted to form what became the German Philadelphia Classis.

Carl G. Petri